

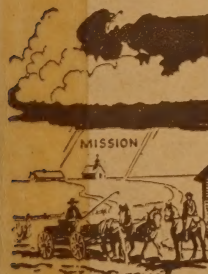
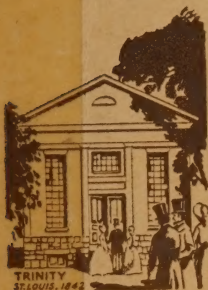
Fathers and Founders

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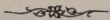


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Fathers and Founders



By

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Concordia Seminary, St. Louis, Mo.



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Prayer

God the Father, Son, and Spirit,
 Ever-blessed Trinity,
 Humbly now our thanks we offer,
 All unworthy though we be;
 Freely Thou hast showered blessings,
 Countless as the ocean's sands,
 Blessings rich and overflowing,
 On the labors of our hands.
 Thou didst guide our fathers' footsteps
 To this land we hold so dear;
 Lengthening the cords and curtains
 Of their habitation here;
 Strengthening Thy temple's pillars,
 As Thou hast from age to age;
 Giving us, their sons and daughters,
 An abiding heritage.
 Grant that we Thy Word may cherish,
 And its purity retain;
 Lord, unless Thou art the Builder,
 All our labor is in vain.
 Keep us from all pride and boasting,
 Vanity, and foolish trust,
 Knowing that our work without Thee
 Soon will crumble into dust.
 God of grace and love and blessing,
 Thine alone shall be the praise;
 Give us hearts to trust Thee truly,
 Hands to serve Thee all our days.
 Lord, bestow Thy future blessing
 Till we join the heavenly host,
 There to praise and serve Thee ever,
 Father, Son, and Holy Ghost!

One Hundred Years Ago

I will remember the days of old; I will meditate on all Thy works; I muse on the works of Thy hands. — Ps. 143:5.

As we look back upon the beginnings of church-work in our Synod a hundred years ago and consider the men and the movements that worked together, under God, toward the establishment of our church organization, we cannot but notice two interesting parallels to Old Testament events.

Far off in the dim past the Lord Jehovah appeared to Abram and said: "Get thee out of thy country and from thy kindred and from thy father's house unto a land that I will show thee; and I will make thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing." In obedience to this command we see Abram, a lone leader, starting out with his wife and a few near ones to seek the Land of Promise, "not knowing whither he went." God rewarded Abram's faith and mightily fulfilled His promises to him.

A hundred years ago we see another lone pilgrim leaving his fatherland to come to America, not to make his fortune or to seek adventure but to build the kingdom of God by the preaching of the Gospel among his scattered and spiritually neglected countrymen. This was Frederick C. D. Wyneken. The Lord also fulfilled His promises in blessing this man's efforts in behalf of His Church; for in the course of a few years a host of others came, inspired by his example, until the spiritual desert of our great Middle West began to blossom like a rose.

Again, the Sacred Record of the Old Covenant reveals the picture of a large group of God's children, pining away under the bondage of Pharaoh in Egypt, until they were led forth at God's command by Moses and started back on their journey to the Land of Promise, which they finally possessed and where they and their children and children's children could worship God in their own way, without interference from human authorities. Surely, God here also made good abundantly all He had promised them.

A hundred years ago we have another exodus, though on a smaller scale, when a group of Saxon Lutherans,

under their chosen leader, left their country, where they had been under a certain spiritual bondage and constraint, to come to America. To them it was a land of promise because it offered the great boon of religious liberty. Here they hoped to establish their Church and to hand down their Lutheran heritage to their posterity. Nor were they disappointed in their hope. The promises of God were realized in the end, even far beyond their expectations. In the Old Testament there is a definite connection between the lone figure of Abraham and the people of the Exodus. They were his descendants. There was no connection at first between the Saxons and Wyneken. They came from two different sections of the German fatherland and had probably had no contacts whatever before; but under the guidance of our God their paths were to meet here in the New World, and that meeting resulted in the union of both parties in the formation of our Synod, a union which has proved to be a great blessing, not only for its members, but for the Lutheran Church as such, to say nothing of the beneficent influence which it has exerted beyond that.

We today are still sharing the bountiful blessings which God has showered on the work of our synodical fathers and founders. Do we always realize this? Do we fully appreciate His goodness and His mercy?

In the Old Testament we find frequent mention of Israel's glorious past. God did not want His people to forget His blessings. He Himself ordained that at the annual celebration of the Passover the head of the family should answer the question of the children, "What mean ye by this service?" with a recital of His loving-kindnesses. When Israel, in a miraculous manner, had been led through the waters of the Jordan, Joshua at God's command erected a memorial of twelve stones and said, "When your children ask their fathers in time to come, saying, What mean ye by these stones? then ye shall answer them that the waters of Jordan were cut off before the Ark of the Covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off; and these stones shall be for a memorial unto the children of Israel forever."

As Israel was admonished and encouraged to remember gratefully God's grace and providence and to acknowledge God's hand in its history, so we, too, dare not overlook God's leadings and guidings in our Synod's history. Like the psalmist we should remember the days of old and meditate on all that God has done for us through the work of our synodical fathers. It were base ingratitude and thoughtless neglect if we did otherwise. But how can we be truly grateful, how can we heartily thank and praise our God, unless we know how good He has been to us and what He has done for us in this respect?

As we in the following pages review briefly the salient facts connected with our beginnings here on American soil, may our meditation on the blessings of God deepen in us our love for His Church, the Church of the true Word, strengthen our loyalty to her altars, and inspire us to renewed zeal for the building of that Church in the future! "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." (Ps. 137:5, 6.)

In the following chapters we shall turn our attention first to the Saxon group and then to Wyneken's work and its results.

I

The Homeland a Century Ago

The Word is here reviled
By bold and evil men,
The blood that reconciled
And brought us peace again.
Here men shut ear and heart,
Therefore in haste depart.
Up, up! your souls to save,
Flee quickly from this grave!
O. H. Walther

And the Lord said, I have surely seen the affliction of My people, . . . and I am come down to deliver them out of the hand of the Egyptians and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey. — Ex. 3:7, 8.

What was it that impelled the Saxon Lutherans to leave their native land, where they were well established, for the most part, as professional men, business men, craftsmen, or peasants? What was the motivating force? Were they looking for the improvement of their social or economic standing, as so many thousands of Europeans were doing at the time, who literally flooded our great Middle West and gradually changed it from forest primeval and prairie to a territory dotted with flourishing cities, villages, and farms? If these motives entered into the picture, they were not the primary ones; for these Saxons were actuated by another desire. To them America was the land of freedom, of religious liberty; they hoped to find a haven of refuge from religious intolerance. Like the Pilgrim Fathers of New England they hoped to worship their God somewhere in America according to the dictates of their conscience.

What were the religious conditions of their homeland, the land of Martin Luther? What had become of the Church established by the Great Reformer that made these people dissatisfied, that prompted them to sever the dearest earthly ties and filled their hearts with a deep longing to seek a better land than that of their forebears?

The Lutheran Church in Saxony was a State Church and at the time was afflicted with the soul-destroying

blight of Rationalism. Only those things in Christianity which could be harmonized with human reason were acceptable to the Rationalists, who to a large degree had control of the Church in Saxony. Salvation by right thinking and right conduct was the ideal. Christ and His atonement were set aside as unworthy of high-minded, rational creatures. The English Deists, the French infidels, and the German philosophers were looked upon as the real leaders of religious thought. Ruthless hands were laid upon the Holy Scriptures, which were interpreted in such a manner as to explain away everything supernatural. According to one university professor, for instance, the Gospel account of the Transfiguration was only "the confused recollection of sleeping men who had seen Jesus with two unknown friends in the beautiful light of early morning; the resurrection was the awakening of our Lord from a trance or semblance of death." The teaching of such men transformed Jesus into a mere man, wise and learned and good, but nothing more. The deity of our Lord was denied. His miracles were called acts of skill or chance. Thus Rationalism put reason not merely above, but in the place of, revelation, insisting that Christianity was not supposed to teach divine mysteries, but only to confirm the findings of human reason. It insisted that no one ought ever to accept anything as true that is not capable of rational demonstration. As a result all the fundamentals of our holy faith were pushed aside. The doctrine of the Trinity was denied. The death of Christ was a historical event, but no more. Christ, the man, a leader and teacher *par excellence* of the human race, merely suffered the death of a martyr for His cause. The blood atonement was considered unworthy of acceptance by true thinkers. Veneration of the Bible as the Word of God was called Bibliolatry. In short, Christianity was reduced to a system of natural morality.

These teachings were carried into the churches and the schools to the confusion and discontent of the common people. The liturgical services in the churches, the hymn-books, the schoolbooks, the sermons in the pulpits, and the articles in the church-papers were affected by it. The Sacraments, it was taught, were nothing more than empty ceremonies "to be performed by the enlightened minister

only in deference to popular prejudice." Baptism was an outmoded custom, and since the doctrine of the Trinity was denied, "enlightened" ministers thought nothing of sprinkling or pouring a little water on the head of an infant in the name of "liberty, equality, and fraternity." At the celebration of the Lord's Supper the minister, since there was no real significance connected with the Sacrament, might use a formula such as this: "Enjoy this bread; may the spirit of worship rest upon you with full blessing! Enjoy a little wine; no virtuous power lies in this wine; it lies in you, in God's doctrine, and in God."

Nothing was sacred to these religious vandals. Even the Bible itself was amended, revised, and reedited. A modern people must have a modern Bible. It would not do to say, for example: "In the beginning God created the heaven and the earth," but one must say: "God, besides whom there was nothing, made the beginning of all things by the creation of its material." The Christian church-year was also old-fashioned. Why celebrate festivals to commemorate events that were no longer acceptable to right-thinking men and women? Christmas, Easter, Pentecost, without the faith in the things which they exalt, had no practical value, and therefore, if they were observed, they were given new and more modern meanings.

The attitude toward the Christian religion as such as taken by the Rationalists was naturally also reflected in their attitude toward the Lutheran faith as represented by the historic confessions of the Lutheran Church. Ministers were allowed to serve in the churches of Saxony who did not accept the teachings of the Lutheran Church. The binding by oath upon the Book of Concord was only an empty comedy. What could those ministers do who wished to serve as truly Lutheran ministers in their churches? What could those people do who wished to be and remain Lutherans but were forced by circumstances to hear blasphemy from the pulpits and to receive the spiritual ministrations of unbelieving pastors? They could protest, but their protests usually fell on deaf ears. As long as the control of the affairs in the Church of Saxony was in the hands of the agnostic and unbelieving Rationalists, it was bound to follow that the conscientious, believing ministers

and lay members would be forced to suffer oppression of conscience, ridicule, derision, contempt, and even persecution.

There had, as a result of these conditions, slowly but surely arisen a desire in the hearts of a large number of staunch Lutherans to seek a haven of refuge elsewhere, a place where they could exercise their faith without molestation from the authorities, where they could bring up their children as true Lutherans, and where they might be able to build up a truly Lutheran Zion.

The leader around whom a number of orthodox Lutheran laymen and clergymen rallied at this time was the Rev. Martin Stephan, pastor of St. John's Church at Pirna, a suburb of Dresden, in Saxony, where he conducted both German and Bohemian services. To win and to retain, over a period of years, the firm confidence of sober-minded Christian men and women who were willing to accept his leadership unequivocally, that required certain outstanding qualities and a strong personality. Stephan possessed these in no mean degree.



Rev. Martin Stephan

Born in 1777 at Stramberg, Moravia, and educated at the universities of Halle and Leipzig, Stephan, after serving a small church in Bohemia, had become pastor at Pirna. Walther writes of his work here as follows: "The less God's Word was proclaimed at that time in the other churches of Dresden, the more quickly was Stephan's church filled with the souls of those who were hungering for salvation; for Stephan truly preached the Gospel, and that on the basis of his own personal experience. Like a house of bread in which every beggar during a period of most bitter famine might come and take fresh, nourishing bread stood Stephan's church in those days, even though it was the smallest and plainest in that splendid city. . . . Whoever heard Stephan once, if he was not filled with the spirit of scoffing, felt himself

moved to the inmost depths of his being, without really knowing how this had come to pass. Little as his sermons were what is usually called 'attractive,' they nevertheless had such drawing power that many people, determined never again to enter his church lest they become more disquieted, were after a short time drawn back again with irresistible force. . . . Whoever persuaded himself to go to him for comfort and counsel received a most cordial reception and, as a rule, the most reliable advice and true consolation from the Word of God and from a rich Christian experience. This was a fact so well known and recognized even by Stephan's opponents among the believing pastors of the country that they themselves in the end often sent the most helpless and heavy-burdened souls who came to them to Stephan as the one man who, if possible for any one, would help them aright. Stephan's cure of souls thus little by little extended itself far beyond Dresden."

Because true preachers of the pure Word were such a rarity at the time, the following of Stephan increased from year to year and also the opposition. Unfortunately he was not as careful as he might have been to avoid offense. The result was that ultimately charges were raised against him that brought about his suspension from office.

Stephan's followers naturally raised the cry that their beloved leader was being persecuted and that he was being made to suffer on account of his firm adherence to, and loyal preaching of, the Word. Emigration to a land where there was freedom of religion was now seriously discussed.

Around Pentecost of the year 1836 Stephan's closest friends met with him in his parsonage and thoroughly discussed their condition, and the definite conclusion was reached that the only logical course was to leave their homeland, in which they did not have the religious freedom they desired, and to go to America, where religious liberty was guaranteed. The final result was that in a little over a year the plans for the great venture were completed. In the carefully-drawn-up *Emigration Regulations* we find the following paragraphs that show the Christian basis and motive of their undertaking:

"Confession of Faith.—All the undersigned with sincere hearts confess themselves to be adherents of the pure Lutheran faith as contained in the Word of God of the Old and New Testaments and set forth and confessed in the Symbolical Books of the Lutheran Church. They adhere to these confessions in their entirety, without any additions; they confess these writings in their simple, literal sense, as they have been understood and accepted since their origin, in the sixteenth, seventeenth, and early eighteenth centuries, by the Lutheran Church.

"Emigration; Its Cause, End, and Aim.—After the calmest and purest reflection they see the human impossibility before them to retain, confess, and transmit to their descendants, this faith while in their present homeland. They are therefore constrained by their conscience to emigrate and search for a land where the Lutheran faith is not endangered and where they can serve God unhindered according to the Word of Grace, by Him revealed and established, and where they can enjoy the use of the means of grace, ordained by God for the salvation of all men, in their completeness and purity and preserve them for themselves and their descendants.

"These means of grace are principally:

"1. The ministry of reconciliation in its entire scope and with unrestricted freedom;

"2. Complete and pure preaching of the divine Word;

"3. The complete and pure Sacraments;

"4. Pastoral care and nursing of souls without hindrance or interference.

"Such a country as we are looking for is the United States of North America, where, as nowhere else in the world, complete civil and religious liberty is found and strong and efficient protection for them is assured, even against foreign countries. These States they have therefore chosen as the one and only goal of their emigration and therefore as their new home."

Accordingly this group professed the old Lutheran faith as preserved in the great Confessions of our Church, it sought a country in which its members could enjoy com-

plete religious liberty and freedom of worship, and it wished to propagate this faith and hand it down intact to posterity. In short, their hopes were the same as those expressed in the *Songs of the Exiles*, composed by Rev. O.

H. Walther: From far across the ocean
 A mighty people prays:
 "Bring us in true devotion
 The Gospel of God's grace;
 Give wings unto your feet,
 Build here a Zion meet,
 That here, whate'er betide,
 Christ's peace may long abide."

II

Leaving the Homeland

In God's dear name we wend our way;
 His angels lead by night and day
 As they led Israel long ago
 From Egypt's shores and Pharaoh:
 Lord, our God, have mercy.

Ancient Hymn

And the Lord brought us forth out of Egypt with a mighty hand and with an outstretched arm. . . . And He hath brought us into this place and hath given us this land, even a land that floweth with milk and honey.—Deut. 26:8, 9.

Martin Stephan had in his following a number of men who were destined to play an important part in the early history of our Synod. Some of these were pastors; some, professional men; some, teachers; some, candidates of theology. The leading pastors were G. H. Loeber, E. G. W. Keyl, O. H. Walther, C. F. W. Walther, C. F. Gruber, and E. M. Buerger; the candidates of theology: O. Fuerbringer, Th. J. Brohm, J. F. Buenger, G. A. Schieferdecker, C. L. Geyer, Jacob Goenner; among the teachers we find F. Koch, F. Winter, and C. J. Nitschke. There were also several lawyers, several doctors of medicine, and a number of merchants.

The two Walthers were the sons of the Rev. G. H. Walther of the little village called Langenchursdorf. Brought up carefully and strictly in their father's parsonage, they were in due time sent to the University of

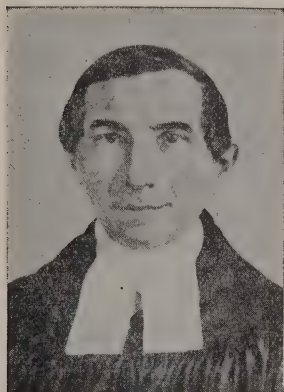
Leipzig to study theology with a view to following in that calling a long line of clerical forebears. Otto Herman ultimately became his father's assistant at Langenchursdorf, and Carl Ferdinand Wilhelm was called to the pastorate of Braeunsdorf, another Saxon village.

Some time prior to his own matriculation at Leipzig, Ferdinand tells us, his elder brother and a number of other students at the university had organized a little society, a sort of "holy club," for their mutual edification

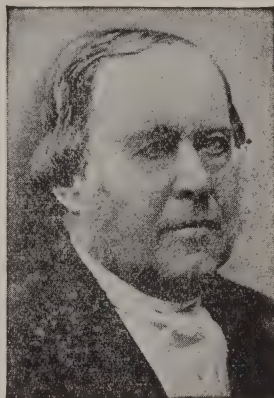


The Walther Parsonage at Langenchursdorf

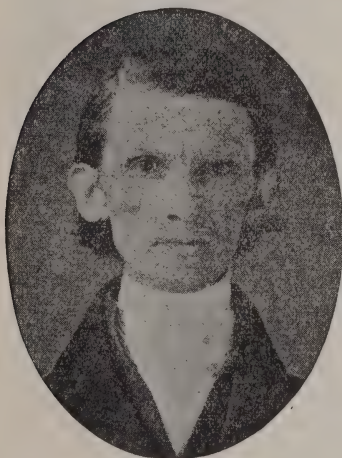
through Bible-reading, prayer, and religious discussion. The leader of this club was Candidate Kuehn, a highly gifted and remarkable man, who very likely would have taken an active part in the subsequent emigration had not death removed him from the scene on August 24, 1832. Other members of the circle were E. G. W. Keyl, born in Leipzig in 1804 and pastor in Niederfrohna from 1829 on; Ottomar Fuerbringer, born in Gera, Thuringia, in 1810, and instructor at a boys' school at Eichenburg from 1831 to 1838 (this school was conducted by the Rev. G. H. Loeber); Th. J. Brohm, born 1808 in Oberwinkel, near



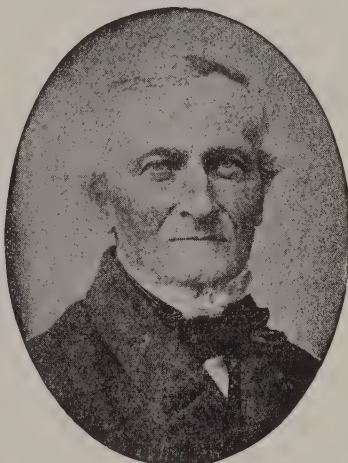
Rev. E. G. W. Keyl



Rev. O. Fuerbringer



Rev. G. H. Loeber



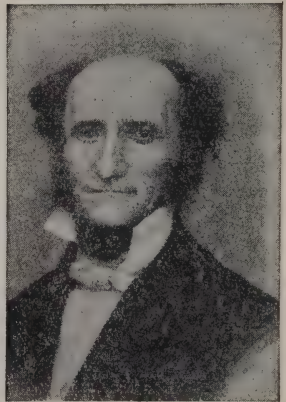
Rev. Th. J. Brohm

Waldenburg, who later became private secretary to Martin Stephan; John F. Buenger, born 1810 at Rosswein, scion of a family of clergymen reaching back to the Reformation, who was prevented from emigrating with the others but followed soon afterwards and joined them in Perry County, Missouri.

The type of Christianity fostered in this circle was, however, more legal than evangelical. The devotional literature used was chiefly of the pietistic kind, which urged a religion of the emotions and practical benevolence, without sufficient regard for purity of doctrine.



Rev. J. F. Buenger



Rev. C. F. W. Walther

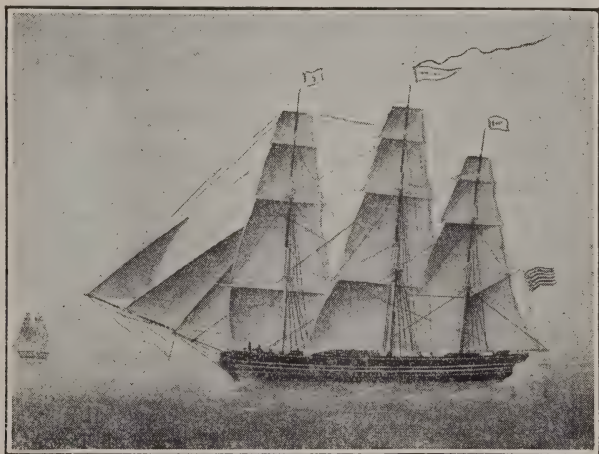
"The less a book," writes Walther, "invited to faith and the more legalistically it urged contrition of heart and total mortification of the old man preceding conversion, the better a book we held it to be. And even these books we read only as far as they described the sorrows and exercises of repentance; when this was followed by a description of faith and comfort for the penitent, we usually closed the book; for we thought that did not as yet concern us."

Nevertheless some of the members of this circle found their Savior and true peace in Him.

C. F. W. Walther was one of this group that passed through excruciating soul struggles in their search for the

peace and joy of salvation in Christ. During this period of spiritual trial, storm, and stress he had sought the advice of the pastors in and near Leipzig; but they knew not how to counsel him. They therefore directed him to Martin Stephan of Dresden. Walther could not go to visit Stephan personally, so he wrote him a letter in which he poured out the anguish of his heart and received from him the help and comfort he required.

Thus C. F. W. Walther was placed in contact with Martin Stephan. He felt deeply indebted to the man who had



The Three-Masted Schooner "Kopernikus"

Of the four ships bearing the Saxon immigrants to America this was the first to reach New Orleans, Dec. 31, 1838

From a contemporary painting

been instrumental in leading him to his Savior, and when the call of Stephan came to all those who wished to join the emigration to America, he followed that call. It seemed like a voice from heaven to him. When some of his friends who did not share his confidence in Stephan tried to dissuade him, he asked: "Shall I desert the man who by the grace of God has saved my soul?"

During the months of October and November, 1838, the many preparations necessary for such an emigration

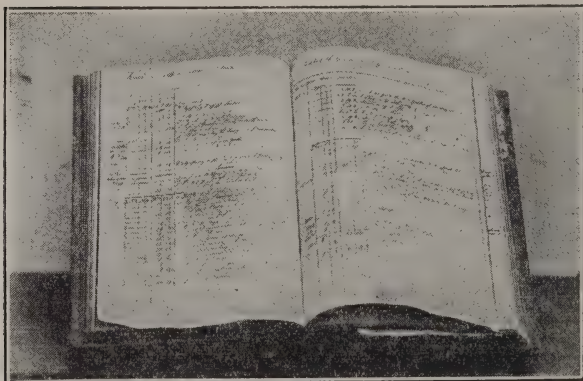


Saxon Immigrants' Chest for Records

were completed, and five ships were chartered to convey the emigrants and their goods to the New World. On November 3 the first ship to leave, the *Kopernikus*, weighed anchor. The others, the *Johann Georg*, the *Republik*, the *Olbers*, and the *Amalia*, followed in the course of the month.

Martin Stephan was the leader.

God's servant, good and wise,
A bright star in the skies,
To Canaan leads ahead
As Moses Israel led.



Record Book of the Saxon Immigrants

Thus Stephan's followers sang of him in their *Songs of the Exiles*.

There were about 650 souls in all who left their homeland under Stephan's leadership. They had placed most of their funds into a common treasury, some 124,000 Taler, out of which the expenses of the voyage across the Atlantic were to be paid and a settlement in America established.

We can get a fair picture of what ocean travel was in those days from the following entries of a diary kept by

1st Voyage

1. J ^r . Pastor Stephan	612 ^{fr}
2. Martin	16
3. Adolvent Marbach	40
4. Madame	36
5. J ^r . Peters	10
6. F. L. L. L.	6
7. Schöner	5
8. Martin	2
9. J ^r . Dr. Vetsch	35
10. M. L. L.	9
11. L. L. L. L. L.	40
12. Madame	30
13. J ^r . Pastor Walther	29
14. Aug. Wege	38
15. C. L. L. L.	30

Passengers on the "Olbers"

one of the passengers on the *Olbers*, the ship that carried Martin Stephan and Otto Herman Walther across the ocean:

"November 18, 10 o'clock A. M., the wind being favorable, the *Olbers* weighed anchor. Its journey was so rapid that within forty hours we were outside the Strait of Dover, a rare achievement, as Captain Henry Exter informed us. Seasickness began its ravages and brought a great deal of confusion into the ship. On November 20 death took its first victim among the emigrants. The little son of Dr. Marbach, a child of three years, died of heart failure. Since this was the first death on board the *Olbers*, the captain,

Passagiere
auf dem Schiffe Republik.

No.	Name	Stand.	Wohnort	Alter
1.	Erste Kajüte			
2.	Justus Eymannich Libor	Kaplan		41.
3.	Wilhelm Döbner	Lehrer		40.
4.	Eymannich Eymannich			10.
5.	Ernst Eymannich			8.
6.	Ernst Eymannich			35.
7.	Ernst Eymannich			42.
8.	Ernst Eymannich			28.
9.	Ernst Eymannich			35.

Passengers on the "Republik"

Johann Georg.

No.	Name	Rank	Bohnort	Alter
1.	Sajute			
2.	Aug. W. H. Engl ...	Offizier	Engl	35.
3.	Amalie Engelstein ...	Engl	"	22.
4.	Engelstein ...	King	"	14.
5.	C. Ludwig Engl ...	Leibz. Engel	Leibz.	26.
6.	Engl ...	Engl	Engl	23.
7.	Engl ...	Engl	Engl	35.
8.	Engl ...	Engl	Engl	40.
9.	Engl ...	Engl	Engl	13.

Passengers on the "Johann Georg"

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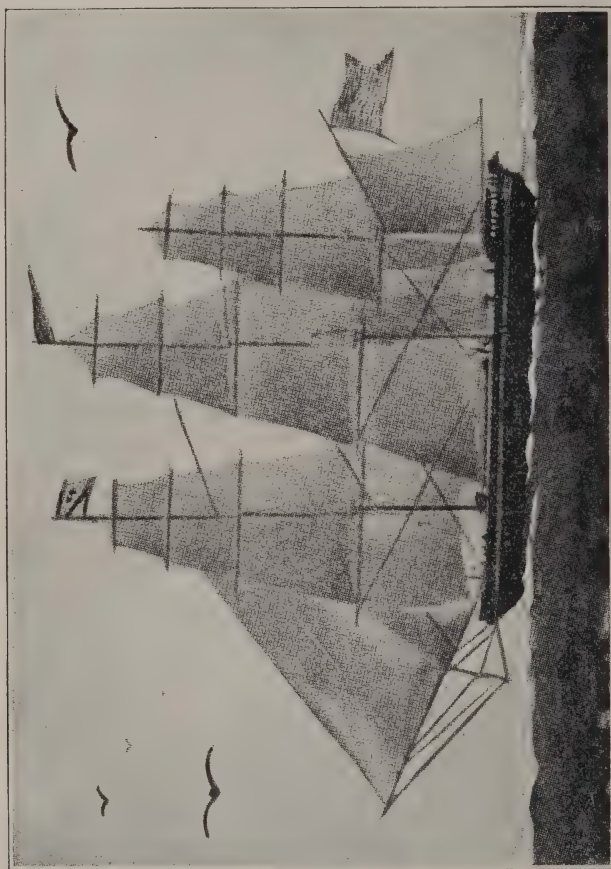
"Now rest, my child, and slumber;
No cares thy bed encumber,
But angels undefiled.
Our ship is still a-sailing,
Our pilot true, unfailing,
Is Christ, the dear and holy Child.

"On December 4 a favorable wind filled the sails of the *Olbers*, and on the same day the ship passed from the Bay of Biscay into the Atlantic Ocean. The crew had stored the casks of drinking-water in the lower hold of the ship, and since fresh water was now needed, all freight stored in the steerage had to be moved, which caused considerable annoyance to the passengers. Wednesday, December 5, when we were in a dead calm, Rev. Walther commenced Advent devotions. In the evening there was a song service with prayer. This became the regular order of the day. The old Chemnitz and Breslau hymnals and also the *Songs of the Exiles* were used. On special occasions Pastor O. H. Walther composed suitable poems. As the number of hymnals did not suffice, the minister read to the congregation the verses to be sung. Whenever the weather was moderate, the services were conducted on the upper deck, a suitable place for these solemn acts, as there was nothing there to distract the attention of the congregation.

"Provision was made for the schooling of the children. They were instructed almost every day by one or the other of the ministerial candidates.

"Wednesday, December 19, the two-year-old boy of the miller Zeibig died of teething trouble, and the remains of the child were committed to the waves the same evening. The burial services were conducted by Rev. O. H. Walther.

"Tuesday, December 25, on Christmas Day, we had very warm weather. While in our childhood home Jack Frost was painting his flowers on the window-panes, a sultry summer heat prevailed on the *Olbers*. On the following Monday, New Year's Eve, after evening devotion, Rev. Walther conducted a meditation on the turn of the year. The hope that on the first day of the new year the eagerly desired coast of America would come into view gave new strength to the hearts of the emigrants. . . . On Wednesday, January 2, an extraordinary calm set in. On the 4th we caught a distant view of the island of Porto Rico but



The "Olbers"

One of the five sailships that brought the Saxon immigrants to America

could not as yet make out the contour. At midnight we had another violent thunder-shower, accompanied by much wind. On Sunday, January 6, at two o'clock in the morning, the *Olbers* approached the coast of San Domingo. The storm still interfered with the conducting of religious services, and the ship sailed so close to the shore that the passengers could discern the various trees. Everybody reveled in the privilege, so long denied, of seeing land. Unfavorable winds caused the captain to tack (sail a zigzag course) for three days; but on the 10th, in the afternoon, a more favorable wind filled the sails of our schooner. San Domingo disappeared, and on the northern horizon the



The St. Louis River Front in 1840
Here the Saxons landed in 1839

island of Cuba arose in majestic splendor. The *Olbers* sailed closer and closer, and soon the glorious landscape with its fertile plantations and romantic mountain ranges was revealed to the gaze of the astonished passengers.

“On the 20th day of January, 1839, a marvelously sun-bright day, we sailed up along the shores of the Mississippi, here beautifully adorned with plantations of sugar-cane, cotton, and tobacco, the sight of which filled the minds of the passengers with the highest expectations concerning America. Thus we entered the great commercial port of New Orleans and made harbor among a forest of more than a thousand great seagoing vessels and river steamers lying at anchor here.”

The various ships, in turn, arrived safely at New Orleans, except the *Amalia*. The first one was the *Koper-nikus*, which dropped anchor December 31, 1838; the last, the *Olbers*, on January 20, 1839. Otto Herman Walther, during the days of anxious waiting for the *Amalia*, which was lost at sea, composed a poem dedicated to the ill-fated *Amalia*, of which we give two stanzas from the translation of W. M. Czamanske. The alternate stanzas in this poem of eight stanzas represent the Lord's reply to the prayer of the immigrants, who were hoping against hope that the ship would appear and restore their loved ones to them.

Lord Jesus, Lord Jesus, the ship has not come,
 The ship named *Amalia* is missing!
 When wilt Thou, O Pilot, convey her back home
 From the storms that are howling and hissing?
 Have we, Lord, been favored Thy mercies to share?
 Was their ship too small for Thy kindness and care?
 Lord Jesus, come, still all our yearning
 And hasten *Amalia's* returning!

I granted her prayer
 For kindness and care.
 She was not too small
 For tempest and squall.
 My love went with her a-sailing,
 My power and presence prevailing.
 My sheep, neither hopeless nor craven,
 Were led to a beautiful haven.

From New Orleans the journey proceeded up the Mississippi on river steamers. The last group landed at St. Louis at noon on February 19, 1839.

The coming of the Saxons naturally caused quite a stir in that bustling frontier city of nearly 20,000 inhabitants, a goodly number of them Germans, which boasted several German newspapers, *e. g.*, the *Anzeiger des Westens*.

The stay in St. Louis of the majority of the immigrants was only temporary. Within a short time their leader had purchased a tract of land in Perry County, Missouri, comprising 4,440 acres and located about a hundred miles down the Mississippi. During the spring of that year the immigrants moved to their colony site, the last group, under Rev. G. H. Loeber, leaving St. Louis on May 29.

A number of professional men, artisans, merchants, and laborers, about 120 in all, remained in St. Louis and chose



Old St. Louis, Corner Fourth and Olive

Otto Herman Walther as their pastor. This group organized Trinity Church, the mother church of our Synod in St. Louis. Christ Episcopal Church allowed this congregation to use its edifice for church services until a building of its own could be erected.

Those of the immigrants who went to Perry County were not spared the experiences of all new settlements: sickness, poverty, and hard pioneer labor. All this amid unusual surroundings in a strange land filled their hearts with treasured memories of their fatherland, and the names of the village sites which they founded are evidences of the fondness with which they thought of the homeland: Wittenberg, Altenburg, Frohna, Dresden, Selitz, Johannesburg, and Paitzdorf. They organized the following parishes: Wittenberg and Frohna, served by Rev. E. G. W. Keyl; Altenburg, served by Rev. G. H. Loeber; Selitz, served by Rev. E. M. Buerger; Paitzdorf, served by Rev. C. F. Gruber; and Dresden and Johannesburg were placed in charge of Rev. C. F. W. Walther.

Rev. G. H. Loeber, in a letter to Saxony, dated September 30, 1839, describes the conditions in the colony thus:

"The younger Walther [Ferdinand Walther was affectionately called "the little Walther" by the people to distinguish him from his elder brother] labors in the congregation at Dresden. . . . In the territory of Dresden are several shacks, which were built in the beginning of our settlement here. In one of these the three married ministers with their families are living in close quarters, but without being in each other's way. Walther, together with Candidate O. Fuerbringer, lives with those from Berlin [a group that had followed after the original emigration]. Opposite our house many families live together in a much larger shack of flimsy build, called 'camp.' In this camp we also have our common services and give the most necessary schooling until our almost completed college . . . and the church and school of each congregation will be ready. . . .

"Do not worry on our account because of Indians, wild beasts, and Mexicans; so far all these things have not come near us."

III

Trials and Triumphs

Be still, my soul. The Lord is on thy side;
Bear patiently the cross of grief or pain;
Leave to thy God to order and provide;
In every change He faithful will remain.
Be still, my soul. Thy best, thy heavenly, Friend
Through thorny ways leads to a joyful end.

Katharina von Schlegel

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee. When thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. For I am the Lord, thy God, the Holy One of Israel, thy Savior. — Is. 43: 2, 3.

Though the emigrants had started out from Saxony with a well-filled common fund of about 124,000 Taler (about \$88,000), 60,000 Taler had been paid out for ocean transportation and freight alone and \$10,000 for the land in Perry County. Unwise expenditures of money from the common fund, in addition to the heavy expenses connected with the establishment of the colony, had depleted their treasury. Martin Stephan had made elaborate plans for a city, to be called Stephansburg, for a university, Stephan's College, and the site for his episcopal "palace" was already staked off. Then, with poverty staring them in the face, the colonists discovered to their extreme consternation that they could no longer follow the man who had led them thus far. They found him to be unworthy of their further trust, and they felt obliged to depose him and to expel him from their midst. The result was pitiable bewilderment, misery, and spiritual confusion. Rev. J. F. Koesterling, in his story of the Saxon Emigration in 1838, describes the conditions as follows:

"All was confusion. Even shelter was lacking for so many people; there were only a few large barns, called camps, in which the families dwelt together as well as circumstances permitted, even during the following winter. Land had been purchased, but no one held title to any part of the tract, so that no one could call the land he was living on his own. Even those who had been possessed of some wealth were exposed to the sorrows of poverty. Climatic fevers, the unaccustomed hard work, the lack of proper

shelter, the want of common comforts and necessities, and the hot climate brought intense suffering. Death claimed a heavy toll among the strongest and ablest of the little host; others lay without proper care in the delirium of fever, since those who would gladly have nursed them were themselves prostrate with disease. I well remember the days when in a frame structure, on the banks of the Mississippi, not only the lower floor but also the hot attic was filled with fever patients. I remember that in the season of autumn there was not one of the log houses, hurriedly constructed, which did not contain one or more colonists down with the dreadful fever. The settlement was one large hospital, and even the most necessary care for the patients was wanting."

A St. Louis paper, on June 15, 1839, contained the following report:

"News of a deplorable character is reaching us from the 'old Lutheran' settlement in Perry County. The greater part of the immigrants are still without shelter; 150 people are huddled together in a shed which is no protection against storm or rain. Their property is soaked through with moisture, and they themselves frequently have no change of dry clothes for days in succession. Diseases are making their appearance, and some of the patients are believed to be past recovery. Withal, there is no leadership and no means to keep this crowd of people wholesomely employed. They tried to put up log houses, but they lacked draught animals to haul the logs. They tried to pull the logs by man-power, but gave up the attempt without building a single house. Then, at this season of the year, they tried to clear the forest. On account of the heat and humidity those who made the attempt were prostrated. Only eighty acres of land are under cultivation. Money is becoming scarce; how shall these unfortunate ones be fed? There is much despondency on every hand."

On June 29 the same paper reported:

"Of the 500 persons some are dwelling in farmhouses, by far the greater number in tents or in open sheds or under shelters made of branches and foliage. The families live on rations mostly limited to rice and bacon. Such of the men as are able to work try to clear the ground and build fences but succeed rather poorly because there is no

experienced direction, and they lack draught animals. There is general dejection, and many are prostrated by the combined influence of the unaccustomed labor, the strange climate, the scantiness of food, poor shelter, humid weather, noisome insects, and foot-rash."

Their spiritual troubles were even harder to bear than their poverty and physical distress. Pastors and people were filled with doubts and uncertainties. They asked themselves: "Can the blessing of God rest upon our undertaking? Have we not called down upon us God's displeasure by putting too much trust in man? Have we the Church in our midst? Have our ministers the right to dispense the Sacraments to us? Did we not sin by leaving the State Church in the fatherland?" Many withdrew from divine services. Some packed up their goods and returned to Germany. One pastor, Rev. E. M. Buerger, resigned his office. It was a serious situation. They were at their wit's end; but, as the inspired psalmist said, "They cry unto the Lord in their trouble, and He bringeth them out."

The Lord, who had led them thus far, showed that He had not forsaken them. He also showed that there was a divine purpose behind the circumstance that a certain young pastor had not sailed on the ill-fated *Amalia*; for that man now emerged as the leader of the colonists and, with God's Word as his only guide, was able to quiet their fears, dispel their doubts, and instil new courage to face the tasks and problems of the future unafraid. This was Rev. C. F. W. Walther.

However, the period of trial, unrest, and confusion which beset the colonists extended over nearly two years. During this time they were not idle, neither as regards their daily tasks and obligations nor in the work of the Church. The pastors preached and looked after the spiritual welfare of their flocks. The people built their homes and tilled the soil. They became acquainted with their neighbors and began to adjust themselves to American conditions.

That one of the chief objectives of their emigration, namely, to extend the kingdom of God, was not lost sight of is shown in the example of Rev. G. H. Loeber. In a letter of his dated September 30, 1839, he reports that he had, after the necessary instruction, received sixteen mem-

bers of the Reformed Church into his congregation by confirmation and that he was also instructing a number of former Romanists.

A further example which shows that with God's help they were beginning to triumph over their trials was the building of a school for the training of ministers of the Gospel.

In the late summer of 1839 the German newspaper in St. Louis, the *Anzeiger des Westens*, carried the following notice:

Unterrichts- und Erziehungs-Anstalt.

Wir, die Unterzeichneten, beabsichtigen, eine Unterrichts- und Erziehungs-Anstalt zu errichten, die sich von den gewöhnlichen Elementarschulen besonders dadurch unterscheidet, daß sie außer den allgemeinen Elementarkenntnissen sämtliche Gymnasialwissenschaften umfaßt, die zu einer wahrhaft christlichen und wissenschaftlichen Ausbildung erforderlich sind, als: Religion, lateinische, griechische und hebraische, deutsche, französische und englische Sprache, Geschichte, Geographie, Mathematik, Physik, Naturgeschichte, Anfangsgründe der Philosophie, Musik, Zeichnen.

In genannten Disciplinen sollen die Zöglinge unserer Anstalt so weit gefördert werden, daß sie nach Absolvierung eines vollständigen Lehrcurses zu den Universitätsstudien tüchtig sind.

Die verehrlichen Eltern, welche ihre Kinder unserer Anstalt übergeben werden, werden ersucht, von Plan und Einrichtung derselben bei Pastor D. D. Walther in St. Louis, Pfarrstr. No. 14, zwischen der 1sten und 2ten, nähere Kenntniß zu nehmen. — Der Unterrichte soll, geliebte Gott, der E. Director L. Herr Anfang nehmen.

Am Anstaltungsorte der heutigen Luth. Kirche in Perry County, Mo. unweit des Oberrags, den 12. August 1839.

L. Herr, W. Walther, Th. Jul. Borch,
Ottomar Föhringer, Joh. Fr. Wünger.

The First College "Ad"

AN INSTITUTION OF INSTRUCTION AND EDUCATION

We, the undersigned, intend to establish an institution of instruction and education, which distinguishes itself from ordinary elementary schools especially by this, that it comprises, besides the ordinary branches, all *Gymnasium* branches (*Gymnasialwissenschaften*) necessary to a true Christian and scientific education, as: Religion, the Latin, Greek, and Hebrew, German, French, and English languages, History, Geography, Mathematics, Physics, Natural History, Elementary Philosophy, Music, Drawing. The pupils of our institution are to be so far advanced in the

above-named studies that they, after absolving a complete course of study, shall be qualified for university studies. The esteemed parents who may desire to place their children with our institution are requested to make inquiries regarding its plan and arrangements of Pastor O. H. Walther in St. Louis, Poplar Street, No. 14, between First and Second streets. Instructions are to begin, God willing, on the 1st of October of this year.

The settlement of the German Lutherans in Perry County, near the Obrazo, August 13, 1839.

C. FERDINAND W. WALTHER

OTTOMAR FUERBRINGER

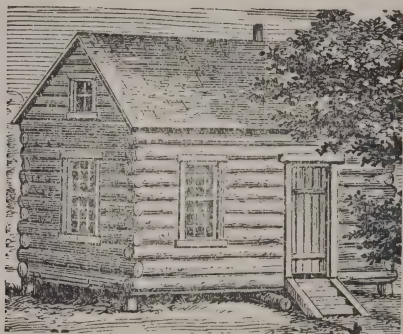
TH. JUL. BROHM

JOH. FR. BUENGER

The citizens of St. Louis must have rubbed their eyes in astonishment when they read this notice. Only a few weeks previously they had read accounts of the miserable destitution of the Saxon Lutherans in Perry County, and now these same bewildered, poverty-stricken folk were advertising the opening of an institution for higher learning with a very extensive curriculum. The day of miracles apparently was not past. How had all this come about?

Ferdinand Walther himself gives us the best account of the birth of this institution in his *Life of J. F. Buenger*. It took place in the first months of colonization, when the trials and sufferings of the immigrants were at their height. Walther opens to our eyes a grand vision of the future which animated the hearts of the men whom we today gratefully remember as the "founders" of our Concordias. He writes: "Although at that time the large number of immigrant pastors and theological candidates . . . assured the immigrant congregations of a sufficient supply of pastors for a long period of years, nevertheless the three candidates at that time still resident in Perry County, Th. Brohm, O. Fuerbringer, and J. F. Buenger, considered it their duty not to leave the founding of institutions for the training and education of faithful teachers and ministers slothfully and carelessly to the future. Had not the solicitude for the future of the children with regard to church and school been the strongest motive for their im-

migration to America? Though the greatest efforts were required from day to day to supply the daily bread for the poor body, yet the question of how to supply bread for the soul remained the chief concern and the most important task, as they firmly clung to the word of the Lord: "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" 'Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.' Joyfully the pastors then living in Perry County, G. H. Loeber, E. G. W. Keyl, and the younger Walther, entered upon the



The College and Seminary
Built near Altenburg in 1839

plan to start with the founding of a so-called college, promising their active support."

The three theological candidates, with the help of several members of the congregations, now set to work to build a college in the forest primeval. Naturally it had to be a log cabin. They set to work clearing the ground, felling trees, dragging them to the clearing, dressing them to the required size, and erecting the building. Walther says: "There it was our Buenger who outdid all the others. . . . Buenger dug the still existing [at the time of writing, 1882] college well with his own hand all alone. When the little log cabin at last stood completed and was dedicated, there was a joy the depth of which only he could fully realize who had once shared it." For the dedication, the exact date of which is unknown, Rev. Otto Herman Walther

sent an original poem, which also expressed the heartfelt hopes and prayers which the immigrants cherished regarding the purpose and the future of their humble college. The institution was opened for instruction on December 9, 1839. Ferdinand Walther and the three candidates, Buegger, Brohm, and Fuerbringer, as we see from the notice in the *Anzeiger des Westens*, constituted the first faculty of the school.

The erection and opening of this college was one very tangible indication that the Lord was leading His sorely tried children out of the darkness of confusion and bewilderment into the dawn of a new day, that their trials were to be stepping-stones to new achievements for Christ. The other sign was the outcome of a public debate held within the rude walls of this log-cabin college in April of the year 1841.

This debate, or disputation, was arranged by C. F. W. Walther and the other pastors, Keyl and Loeber, in order to quiet the minds of the people on the question "Are we a Church of God or only a rabble?" The leader on the opposing side was Dr. Adolph Marbach, a learned lawyer, who took the position that the colony, by separating itself from the Saxon State Church, had ceased to be a truly Christian Church, being simply a sect, without the power of the Office of the Keys, and ought to return to the fatherland in order to undo the wrong committed by their emigration.

It was the younger Walther who proved to be the real leader of the colony in this debate. He based his arguments on the Scriptures and the Lutheran Confessions. So thoroughly convinced were all those present that even the opponents confessed themselves vanquished and admitted that the Church was among them, that their pastors were rightly called, and that their official acts were valid.

Rev. Geo. A. Schieferdecker, who was present at this historic debate, describes its effect in these words: "More was not needed to take the pressure off our conscience and to revive faith in the hearts of those who had all but despaired. It was the Easter morn of a severely stricken congregation."

IV

Lengthening the Cords, Strengthening the Stakes

Round each habitation hovering,
See the cloud and fire appear
For a glory and a covering,
Showing that the Lord is near.
Thus deriving from their banner
Light by night and shade by day,
Safe they feed upon the manna
Which He gives them when they pray.

John Newton

Enlarge the place of thy tent and let them stretch forth the curtains of thy habitations. Spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited. — Is. 54:2, 3.

In January, 1841, a few months prior to the Altenburg Debate mentioned in our last chapter, the gifted Otto Herman Walther, who was serving the Saxon congregation in St. Louis, passed away after a short illness. The congregation called Carl Ferdinand Wilhelm Walther to succeed his elder brother. He accepted the call and preached his initial sermon on Jubilate Sunday.

Conditions in St. Louis were very primitive. We do not know what Walther's salary was, but very likely it was the same as his brother had received, \$15 a month and free rooms on the second story of a building on Poplar Street, which the congregation rented for its parochial school. The congregation had no place of worship of its own. No formal constitution had as yet been adopted. There were disturbing spirits within the congregation, and there were enemies without who slandered it. The outlook for the future was not very promising. In short, the young pastor, a little more than twenty-nine years old, had a real job on his hands. A few years later, when C. F. W. Walther made the acquaintance of Dr. W. Sihler, one of the great men who were to be his able adjutants in building the Missouri Synod, the latter noticed, although Walther was only thirty-five then, how strangely aged his face was. No doubt this appearance was due to the multiplicity of his labors and crosses. All the trials that he had endured prior to his pastorate in St. Louis and the severe struggles

of the first years at Trinity Church could not but leave their imprint upon his countenance.

Up to the autumn of 1842 the congregation continued to use the basement of Christ Episcopal Church for its services. The generous hospitality of this church, which extended over a period of three years, was never forgotten. But this arrangement could not go on indefinitely, and so we find the Saxons taking the necessary steps to obtain a church of their own. A suitable lot was purchased on Lombard Street, between Second and Third streets, and



First Church of Old Trinity, St. Louis
Built 1842

soon the construction of the building was under way. While the plans were being discussed, the question was raised regarding a name. The pastor suggested no special name himself, but he did lay down certain principles for the consideration of his members in choosing a name. They were these: First, the name of the church ought not be the name of a man; secondly, it ought to contain a confession; thirdly, it ought not to invite the mockery of the world.

The name selected by his flock was Trinity, and the same principles evidently actuated the congregation in

naming the subsequent churches erected by it, for the names given them were Immanuel, Holy Cross, and Zion.

On the Second Sunday in Advent, December 4, 1842, the church-building was formally dedicated to the worship of the Triune God with appropriate services and the celebration of the Lord's Supper. Walther's dedicatory sermon, preached in the morning of that memorable day, has not been preserved, but we no doubt find an echo of it in his sermon delivered on the following Sunday, which begins as follows:

"And so it is really true, God has actually permitted us to perform what we hardly dared hope a few years ago, yea, hardly dared wish for. God has actually given us a place in our new fatherland where He will record His name for us and for our children, will come to us, and will bless us. Oh, the exceedingly good God!"

In the mean time preparations were under way for the adoption of a proper congregational constitution. Pastor Walther self-evidently took the initiative in drawing up this necessary document on the basis of the Scriptures, the Lutheran Confessions, and the writings of orthodox Lutheran teachers. The various paragraphs of the proposed constitution were thoroughly discussed in the congregational meetings. When the constitution was finally ready for the subscriptions of the members, in the spring of 1843, Walther emphasized the following four points: "First, that it is the will of God that every congregation have its constitution; secondly, that God has given His children liberty to arrange all things according to their needs; thirdly, that in this we always have the Church as example; and fourthly, that a constitution is particularly necessary in this country, where the government does not concern itself with the affairs of the Church."

There are two features in the early work of Walther and his congregation that show how thoroughly he realized his duty toward his Savior and His Church. One of these was the diligent care exercised in meeting the religious needs of the children of his congregation, and the other was his active interest in the little log-cabin college and seminary which he had helped to establish in 1839.

Walther himself did not found the parochial school in

his congregation. It had been organized during the short pastorate of his brother, and Candidate Geyer had served as teacher. On his arrival in St. Louis, Walther found the school housed in a rented building on Poplar Street, the second story of which became his parsonage. When Candidate Geyer accepted another call, the congregation elected Walther's friend Candidate J. F. Buenger as his successor. These two men, friends since their university days at Leipzig, thus were brought together once more, this time to serve the same congregation, and from henceforth they were to stand shoulder to shoulder in the work of building the Kingdom until death parted them. Both were whole-heartedly in favor of a thorough religious training of the young. In fact, this was the consensus of opinion among the Saxon immigrants. Walther writes: "In the Saxon Lutheran congregations it was the standing rule to establish together with the ministerial office also the office of teaching. Only a few days after the arrival of the first company of immigrants here in St. Louis a school was opened. The same thing was done in all the other congregations in Perry County. If it was not possible to appoint a teacher, it was self-evident that the pastor should serve also as schoolmaster to the best of his ability."



Mrs. C. F. W. Walther

After the congregation had erected its own church-building, the roomy basement of the church was used for school purposes. Soon the number of children enrolled passed the 150 mark. "With great joy and manifest success Buenger labored among this respectable flock of Christ's lambs."

As the congregation grew and spread over the entire city, active mission-work was self-evidently carried on. A report of 1847 shows that Trinity School had 138 children of members enrolled and 220 outsiders. In order to do this mission-work adequately, especially among the children, it was soon necessary to erect a branch school. In December, 1844, this second school was opened in the



First School at Altenburg, Mo.

so-called St. Louis Gardens, corner Wash and Eighth streets, and a younger brother of J. F. Buenger was called to teach there. This was Theodore E. Buenger, generally called *Cantor* Buenger by the fathers because of his musical ability.

Four years had passed since the building of the little one-room log-cabin college and seminary in Perry County. In the mean time O. Fuerbringer had accepted a call to

Venedy, Illinois, Walther and J. F. Buenger had come to St. Louis, and now, in 1843, Theo. Brohm accepted a call to New York City. Thus the original faculty of the school had departed. Pastors G. H. Loeber and E. G. W. Keyl, with the help of Teachers F. Winter and C. Julius Nitschke, were trying to keep the institution alive; but Loeber's health was failing, so that he could not be expected any longer to carry the teaching burden in addition to the pastoral work in his own congregation. Something had to be done to save the college. Therefore Walther and his congregation, in the summer of 1843, began to give this institution serious consideration, not of course without consulting the other interested pastors. Jointly with the Perry County folks Walther's congregation now called Candidate J. J. Goenner as teacher and rector of the log-cabin school. A College Society was organized to give it financial support and to keep the interest in it alive. It was the opinion of many that the college ought to be transplanted to St. Louis; but the time for its removal was not opportune. That step, however, followed six years later.

Another task that C. F. W. Walther now undertook was to be far-reaching in its effect and outstanding in establishing sound confessional Lutheranism in America. This was the publication of a church-paper for his congregation, to which he gave the appropriate and significant name *Der Lutheraner* (*The Lutheran*). This church-paper was to play a leading part in extending the sphere of his influence and activity.

Walther laid his plan for a church-paper before his congregation on June 3, 1844, with the request to grant him the required support for its publication. His people unanimously endorsed the project, and it is noteworthy that in a later meeting, on August 12, many members not only promised to subscribe for two copies each, but the congregation agreed to pay a balance of \$4.68, needed to defray the cost of the first issue, and to assume the responsibility for future deficits.

On September 7, 1844, the initial number of the *Lutheraner* appeared, with the appropriate motto "God's Word and Luther's doctrine pure shall now and evermore

Der Lutheraner.

„Gottes Wort und Luthers Lehr“ vergehet nicht und bleibet wahr.“

Herausgegeben von C. F. W. Walther.

Jahrg. 1.

St. Louis, Mo., den 7. September 1844.

No. 1.

Bedingungen: Der Lutheraner erscheint alle zwei Wochen einmal für den Subscriptionspreis von Einem Dollar fünf und zwanzig Cents für die auswärtsigen Unter-
Abnehmer, welche davon die Hälfte vorauszusahlen und das Postgeld zu tragen haben. — In St. Louis wird jede einzelne Nummer für 25 Cents verkauft.

Werbemerkungen über Ursache, Zweck
und Inhalt des Blattes.

Die deutsche Bevölkerung des Westens von Amerika wird offenbar mit jedem Tage größer. Mit derselben wächst hier zugleich die Anzahl derjenigen, welche sich zu dem Glauben bekennen, den einst Luther den Deutschen gepredigt hat. Es stehen jedoch hier die Glieder keiner andern kirchlichen Gemeinschaft so vertraut da, als die der evangelisch-lutherischen. Es viel ihrer auch hier sein mögen, die sich noch Lutheraner nennen, so leben sie doch so zerstreut und sind von allen Mitteln meist so ganz entblößt, daß sie an vielen Orten kaum im Stande sind, in einen Gemeindeverband zu treten und einen Prediger ihres Bekenntnisses zu bestellen, der ihnen diene. Die deutschen Lutheraner sind daher hier in nicht geringer Verfassung, den Glauben ihrer Väter zu verlassen; entweder nach Kirche, Gottesdienst u. dergl. gar nichts zu fragen, oder in andern hier bestehenden Gemeinschaften Befriedigung ihrer religiösen Bedürfnisse zu suchen. Unsere theuren Glaubensbrüder in diesem Theile unsern Vaterlands bedürfen darum allerdings der Ermunterung, ihrem Glauben treu zu bleiben; sie bedürfen der Warnung vor den Gefahren des Abfalls, deren so viele ihnen hier drohen; sie bedürfen Waffen, sich gegen diejenigen zu verteidigen, die es ihnen freilich machen, daß der Glaube der rechte sei, den sie von Jugend auf aus ihrem Catechismus gelernt haben; sie bedürfen den Trost, daß die Kirche, zu der sie sich bekennen, noch nicht verschwunden sei, daß sie daher keineswegs Ursache haben, bei irgend einer andern Gemeinschaft Zuflucht zu suchen.

Dieses gewiß von vielen empfundene Bedürfnis, und die Ueberzeugung, daß es unsere Pflicht sei, unsern hiesigen Mitbürgern darüber Rechenschaft abzulegen, wozu in unserer Kirche gedruckt und gelebt, und nach welchen Grundsätzen daher von uns gehandelt werde: dieß hat den Unterzeichneten bewogen, in Verbindung mit mehreren seiner Amts- und Glaubensbrüder in Missouri und Illinois, ein Blatt unter obigem Titel herauszugeben. Dasselbe soll nemlich dazu dienen: 1. mit der Lehre, den Sätzen und der Geschichte der lutherischen Kirche bekannt zu machen; 2. den

Verweis dafür zu liefern, daß diese Kirche nicht in der Reihe der christlichen Sekten stehe, und nicht eine neue sondern die alte wahre Kirche Jesu Christi auf Erden sei, daß sie daher noch keineswegs ausgestorben sei, ja, nicht aussterben könne, nach Christi Verheißung: „Siehe, ich bin bei euch alle Tage bis an der Welt Ende.“ Unser Blatt soll ferner 3. dazu dienen, zu zeigen, wie ein Mensch als ein wahrer Lutheraner recht glauben, christlich leben, geduldig leiden und selig sterben könne; und endlich 4. die im Schwange gehenden falschen, verführerischen Lehren zu entdecken, zu widerlegen und davor zu warnen, und insbesondere bei diejenigen zu entlarven, die sich fälschlich lutherisch nennen, unter diesem Namen Irthümern, Unglauben und Schwärmerie verbreiten und daher die besten Vorurtheile gegen unsere Kirche in den Gliedern anderer Parteien erwecken.

Vielleicht nicht wenige, wenn sie dieses lesen, werden und entweder die Fähigkeit absprechen, das Ziel, das wir uns selbst gesteckt haben, zu erreichen; oder sie werden fürchten, daß unser Blatt den Geist der Unthätigkeit athmen, und somit Haß Verschieden Glaubender unterhalten und nähren werde. Auf das erste Bedenken haben wir nur dieses zu antworten: Wir erkennen selbst gewiß lebendiger, als irgend jemand, wie viel uns abgeht, den Beruf des Herausgebers eines christlichen Zeitungsblasses in seinem großen Umfange zu erfüllen; wir wissen aber, daß es in göttlichen Dingen nicht auf große Gelehrsamkeit und Verehrsamkeit ankommt, seinen Brüdern nützlich zu sein, sondern auf rechte lebendige Erkenntnis der seligmachenden Wahrheit und auf ein einfaches Zeugnis von derselben. Uebrigens haben wir die Absicht, in diesem Blatte die geistreichsten Lehrer unserer Kirche, insbesondere Luthers, selbst reden zu lassen, und wir meinen, daß schon allein diese mit dem Blatte dargebotenen Gaben dasselbe so gehalten machen werden, daß sich der Leser das Unrige wenigstens als eine geringe Zugabe gefallen lassen kann. Was das zweite Bedenken betrifft, so wird es gewiß bald gehoben werden, wenn die Leser nur einige Blätter mit Aufmerksamkeit und ohne Vorurtheil werden geprüft haben. Wir sind selbst eine geraume Zeit von mancherlei Irthümern gefangen gewesen, und Gott hat mit uns Geduld

gehabt und uns mit großer Langmuth auf den Weg der Wahrheit geleitet; dessen eingedenk werden daher auch wir gegen unsere irrenden Nächsten Geduld beweisen und uns alles sündlichen Richtens und Verdammens durch Gottes Gnade enthalten. Wir werden nicht sowohl die irrende Person, als vielmehr ihren Irthum angreifen. Wir werden uns auch nicht als solche geben, die allein rein lutherisch sein und die Wahrheit allein besitzen wollen, sondern nur Zeugnis geben, daß Gott auch an uns Gutes gethan und uns zur heiligen Erkenntnis der alleinseligmachenden Wahrheit gebracht hat.

St. Louis, Mo., im August 1844.

C. F. W. Walther,

Pastor der deutschen ev. luth. Gemeinde umgehört der Augsburgischen Confession hier.

Zeugnisse Luthers:

Welches der Hauptartikel der christlichen Lehre sei.

In seiner herrlichen Auslegung des Briefes an die Galater schreibt derselbe: „In meinem Herzen herrsche allein und soll auch herrschen dieser einzige Artikel, nemlich der Glaube an meinen lieben Herrn Christum, welcher aller meiner geistlichen und göttlichen Gedanken, so ich immerdar Tag und Nacht haben mag, der einzige Anfang, Mittel und Ende ist. Und wievohl ich sehr viel Worte davon gemacht, empfinde ich dennoch, gleichwohl, daß ich von der Höhe, Tiefe und Breite dieser unmäßigen, unbegreiflichen und unendlichen Wahrheit kaum und gar nicht ein geringes, schmauchend Erreichen, und kaum etliche kleine Stufen und Brücken aus der allerhöchsten Tiefgrube habe an das Reich bringen mögen.“

Dieser Artikel ist der einzige feste Fels und die ewige feste Grundfeste alles unsers Heils und Erlebens; nemlich, daß wir nicht durch uns selbst, viel weniger durch unsere eigene Werke und Thun (welche freilich viel geringer und weniger sind, denn wir selbst) sondern daß wir durch die Gnade Gottes, nemlich, daß wir durch den eingebornen Sohn Gottes, Jesus Christum, von Sünden, Tod und Teufel erlöst und zum ewigen Leben gebracht sein.“

First Issue of "Der Lutheraner"

endure" and with the declared purpose of "uniting the divided members of the Lutheran Church, to recall those who had fallen away, and to prove that our Church has not become extinct, aye, never can become extinct"; in short, "to prove that it is the true Church of Christ and not a sect."

This church-paper, successfully launched, has been published regularly ever since, and today, over ninety years later, still enjoys a very wide circulation. It became the official organ of the Missouri Synod after its organization in 1847. The present editor, Dr. L. Fuerbringer, president of Concordia Seminary, St. Louis, is the son of Rev. Ottomar Fuerbringer, Walther's friend and coworker, who actively supported the paper from the beginning.

Dr. Wilhelm Sihler, then pastor at Pomeroy, Ohio, afterwards a staunch and able coworker of Walther in the Missouri Synod, was one of those outside the Saxon group who received the *Lutheraner*. In his autobiography, Sihler describes his reactions: "It was a great joy to receive the first number of the *Lutheraner*, and after I had read the following issues, I did not hesitate to recommend the paper to any congregation, as the Lutherans in this country needed such a periodical; for many of them did not know what Lutheranism is and why they called themselves Lutheran Christians. Naturally I soon entered into extended correspondence with the editor."

Another Lutheran pastor in the Middle West, Rev. F. C. D. Wyneken, serving St. Paul's Church in Fort Wayne, Indiana, at the time, had in his rather far-flung field of work come in contact with a Lutheranism in the East that was not always truly confessional. When the first issue of the *Lutheraner* reached him, he read it with joy and appreciation. "Thank God," he exclaimed, "there are yet more Lutherans in America!"

A third pastor who received the *Lutheraner* and whose whole future work in the Kingdom was also affected thereby was Rev. F. A. Craemer, then pastor of the church at Frankenmuth in the Saginaw Valley of Michigan and missionary to the Ojibway Indians in the vicinity. He also reacted favorably to its strict spirit of Lutheran orthodoxy.

Thus at the very outset Walther's far-seeing vision in the publication of his church-paper bore rich fruitage, and soon a plan was conceived which developed slowly but surely and finally led to the organization of a truly Lutheran synod—the Synod of Missouri, Ohio, and Other States.

However, before we take up the other threads that led to the founding of this organization, another activity of Walther's that was to be of great consequence should be mentioned, namely, the publication of a hymn-book.

Walther's congregation, like most other German congregations in those days, was made up of people who had come from different sections of the Fatherland and had of course brought with them their own particular hymn-books. To arrange a service and to select hymns for it under those circumstances was difficult, as all the hymn-books brought to church by the members had to be taken into account. As early as 1845 Walther therefore suggested to his congregation to consider the project of publishing its own hymn-book. His proposal met with a cordial response, and so he set himself the task of preparing one for publication, a task which was by no means simple. He invited and received the cooperation of his friends in the ministry in the choice of the hymns. What the principles were according to which they made their selection, he tells us himself:

"In the selection of the adopted hymns the chief consideration was that they be pure in doctrine; that they had found almost general acceptance within the true German Lutheran Church and thereby had received the almost unanimous testimony that they had come forth out of the true spirit; that they express not so much the changing conditions of individual persons as rather the language of the whole Church, because the book was to be used primarily in public worship; and finally, that they, though bearing the imprint of Christian simplicity, be not merely rimed prose, but the products of a truly Christian poesy. The editors have been fully conscious of the difficulty of their task; they have altogether despaired of their own wisdom and pleaded earnestly with God for the illumination and direction of His Holy Spirit and especially for the gift of trying and discerning the spirits."

Walther then concludes with the assurance that they had ultimately selected only those hymns out of the immense treasury of German hymnody which they considered especially worthy of being handed down from generation to generation as a precious heritage.

This hymn-book, first published by Trinity Church in St. Louis for its own use, was afterwards donated to the Missouri Synod and, except for some minor additions made since that time, is to this day the official German *Gesangbuch* of our Synod.

Thus we have related, briefly, the story of the Saxon emigration and the most interesting facts relating to their establishment here in America. Now we shall turn our attention to another man and his work. This was Rev. F. C. D. Wyneken. His coming to America a hundred years ago and the results of his consecrated efforts as home missionary were to have an important bearing on the formation and establishment of our beloved Synod.

V

The Lone Pilgrim

A charge to keep I have,
 A God to glorify,
 A never-dying soul to save
 And fit it for the sky;
 To serve the present age,
 My calling to fulfil.
 Oh, may it all my powers engage
 To do my Master's will!

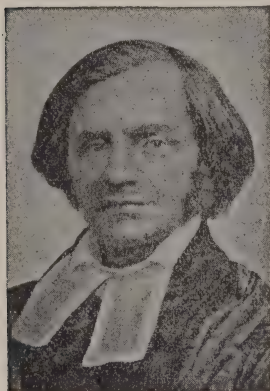
Charles Wesley

Thus saith the Lord God: Behold, I, even I, will both search My sheep and seek them out. — And I will give you pastors according to Mine heart, which shall feed you with knowledge and understanding. — Ezek. 34:11; Jer. 3:15.

About the time when the Saxons had completed their emigration regulations and were preparing to charter their ships and to sever the last ties that held them to their homeland, F. C. D. Wyneken, a young German Lutheran missionary, came to America. Even before the first Saxon ship left Bremen, he had reached the State of Indiana and

taken over the field of Rev. Jesse Hoover, who, after organizing one Lutheran congregation in the village of Fort Wayne and another in the country about fifteen miles away, had died of the prevalent swamp fever in May, 1838. Wyneken's first letter from Indiana is dated October 1, 1838.

Frederick Conrad Dietrich Wyneken, a Hannoverian by birth, had been prepared for the holy ministry at the universities of Goettingen and Halle. Through the reading of a missionary paper he learned of the sad plight of the Germans in America, who were spiritually destitute, many



Rev. F. C. D. Wyneken
in His Early Ministry

having no Lutheran pastors to minister to them. Wyneken decided to come to America and landed in Baltimore in the summer of 1838. He was befriended there by the Rev. J. Haesbaert, pastor of old St. Paul's Lutheran Church.

After filling his pulpit for a number of weeks while Haesbaert was taking a much-needed vacation, Wyneken accepted a call extended to him by the mission board of the old General Synod to become home missionary in Indiana and the adjacent territory. After he reached his field, he joined the recently organized Synod of the West, a member synod of the General Synod.

Wyneken was a man of imposing appearance. He was highly gifted, well trained, and was burning with zeal for the Lord's cause. Ready to endure any hardship, if necessary, to preach the Gospel, he traveled in every direction from his headquarters at Fort Wayne to look up the Germans in that part of our country at the time and to offer them pastoral ministrations. As railroads and good highways were unknown, his journeys in Indiana, Ohio, and Michigan were made on foot and on horseback, by day and night, in summer and in winter. The spiritual conditions everywhere were appalling and can best be described in his

own words. Realizing very soon that one man could not adequately cope with the situation, he appealed to the Lutheran Christians in the mother country for aid. From this *Appeal* we quote a few paragraphs in translation:

The spiritual conditions among the German settlers in the Middle West are pictured thus: "Either singly or in small groups our brethren go into the forest with their wives and children. In many cases they have no neighbors for miles around, and even if they have such near by, the dense forest so separates them that they live in ignorance of one another. Come now, reader, and enter the settlements and log huts of your brethren! Behold, husband, wife, and children must work hard to fell the giant trees, to clear the virgin forest, to plow, to sow, and to plant, for their pittance of money runs low or is already gone. Bread must be procured; but this can be gotten only from the ground which they till.



Mrs. F. C. D. Wyneken

"Behold, also in their log huts a strange sight meets German eyes; there almost everything is wanting that you would consider absolutely necessary in the line of furniture; everything is primitive, and there is no thought of comfort; shoes and clothing wear out, and the winter is at hand. Small wonder, then, that everybody works in order to support this body and life. No difference is made between Sunday and week-day, especially since no church-bell calls them to the house of God and no neighbor in his Sunday outfit arrives to call for his friend.

"It is not to be wondered at that the pioneers' tired limbs seek their couch without prayer and that dire need drives them to leave it and return to work without prayer; even the prayer at meal-time has long since been banished

by inveterate infidelity or recent trouble. Alas, Bible and hymnal also in many cases have been left in the old country, as the people, owing to rationalism, had lost the taste for them. No preacher arrives to rouse them from their carnal thoughts and pursuits, and the sweet voice of the Gospel has not been heard for a long time.

"Thus one month passes after another; material conditions improve, want is relieved, the fields flourish, the log huts have disappeared and made room for statelier homes; you see better clothing and more cheerful faces. But look at their souls—for years they have not been fed with the Word of Life; no table of the Lord has been spread for them. They have grown used to their spiritual death and can now get along quite well without their Lord, as their farm provides everything which they need in order to enjoy their daily existence.

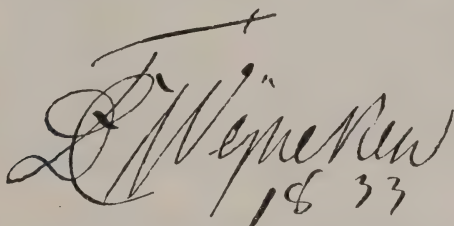
"To be sure, in the beginning, when father or mother looked out with forlorn faces upon the forest from their log hut and hunger or death peered into their cabin or when a little child had been born or when the heart for a moment, by the grace of God, had become still and with the longing for home also the memories of the beautiful divine services of their childhood and therewith the longing for heaven softly came into their soul, then perhaps a sigh was heaved: 'Ah, if we but had a church, a minister, a school! What shall become of our children?' But you know quite well how soon temporal affairs stifle such emotions, especially when people do not hear the Word of God. So the longing which at first was kindled dies away by the artifice of Satan and the inclination of our own flesh and blood.

"Picture to yourself thousands of families scattered over these extended tracts of land. The parents die without hearing the Word of God, no one arouses and admonishes, no one comforts them. Now, behold, young and old are lying on their death-beds; their soul perhaps does not as much as give a thought to preparation for the solemn Judgment. But a servant of the Lord would be able to direct the lost one to the holy God, who outside of Christ is a consuming fire but in Christ a reconciled Father; he might, by the grace of God and the power of the Word,

lead the heart to repentance and faith, and the dying soul would be saved. How many thousands go forth unprepared and un comforted into eternity!"

Referring to the cities and the conditions there, Wyneken writes: "You will find thousands of our people who, either forced by bodily want or lured on by prospects of carnal liberty and outward comfort which the Prince of Darkness held out to them, have here made their homes. Numbers of those who already in the old country had sunken into the mire of profligacy here indulge with all the greater wantonness their beastly inclinations, having no reverence whatever for sacred things and knowing no restraints of even the merest outward decency.

"Horror and dismay fills me even now while writing these lines when I remember the shamelessness wherewith



Signature of Rev. F. C. D. Wyneken

vice, not hidden in the darkness of night, but in the broadest daylight, struts about in the streets of a seaport, and how I there found the grossest indecency and the most disgusting dens of vice conducted by Germans.

"Others, rejoicing to have cast off the fetters of the Church as well as of the State, do indeed live in outward decency, yet without the Church, without hope, alas! even without any desires for anything higher. The ever-changing and yet so monotonous daily routine satisfies them and becomes the tomb of all holy longings after a perfect rest and the bliss of heaven. The children follow in the footsteps of their parents; some grow up without any education whatsoever, while others learn in the public schools only those things which enable them to get along in this life. The majority are carried along in the current of greed, which in America has reached its greatest depth

and most sweeping force and probably here delivers the greatest number of victims into the sea of perdition.

"But God be praised, not all forsake their God and the faith of their fathers thus; their souls do crave food, congregations are formed, churches are built, and schools are erected. But probably in all larger cities the number of German orthodox ministers is inadequate for the size of the German population. The ministers have enough, yea, more than enough, to do with those who voluntarily commit themselves to their spiritual care.

"But who goes forth to the dens of infamy, into the busy factories, where carnal minds are laboring merely for the bread of this present life? Who calls the countless sinners who do not at all concern themselves about church and



Two of Rev. Wyneken's Early Churches

divine worship? Behold, here we need missionaries who are burning with zeal for the Lord and neither dread the pitying scoffs of the worldly-wise nor the diabolical laughter of abject indecency but force their way into their houses and into their hearts to win them to Christ. But these missionaries are wanting."

Besides this *Appeal*, which was widely read in Germany, Wyneken wrote many letters to friends at home and to the leaders in the German Church. Then in 1841, shortly after his marriage to Marie Buuck of Adams County, he and his bride took a trip to Germany. It was not the usual kind of honeymoon. Wyneken needed the care of competent physicians for a throat ailment that had hampered him in his work, and he wished to make personal appeals to the German Christians to help their countrymen in America.

What results he had from his efforts we shall discuss in the next chapter.

Before closing this chapter we want to add one of the best-known anecdotes from the life of Wyneken during his activity as pioneer home missionary in Indiana to illustrate both his big-hearted charity and his disregard for fashion and fine clothes as far as his personal appearance was concerned. It is the story of the "immortal" yellow trousers, as told by Hageman in his popular biography of Wyneken:

He [Wyneken] had gone to near-by Decatur to make a few purchases. He stopped at a store whose proprietor, besides being a Romanist, was a drunkard. He knew Wyneken very well, for he had received many a talking-to from the preacher. When Wyneken stepped into the store, the man was busy cutting a piece of yellow material, generally known as English leather. Wyneken, whose trousers were worn and frayed, observed him waiting on his customer, and probably his eyes betrayed his thoughts. At any rate the shopkeeper suddenly turned to him and asked, "Would you like to have a piece of this cloth?"

"No," replied Wyneken; "I have no money."

"Well, what if I gave you enough for a pair of trousers?"

"I don't want any present from you," declared Wyneken bluntly.

"Is that so! Why not?" rejoined the shopkeeper.

"Because in that way you could stop my mouth, and I would not be able to admonish you for your drinking."

"Is that it?" laughed the dealer. "Well, here is the cloth. Now scold me as much as you like!"

Wyneken was nonplussed. It seemed like an answer to his prayer. For he had laid his poverty before the Lord in prayer, and he took the gift as from God. When he reached home, he took the piece of cloth to a tailor in the village and had a pair of trousers made from it. And he was inordinately proud of them. He wore them everywhere. What pleased him most was that they would last a long time. But the deacons of his church were differently impressed with their sight. In fact, they were shocked. "Where in the world did our pastor get those yellow trousers?" they asked. They soon found out much to their chagrin where the cloth for them had come from. They quickly got together, loaded a wagon with corn, drove to Decatur, and dumped it in front of the man's store.

"What are you doing there? I didn't order that corn!" protested the dealer indignantly.

"That is the money for our pastor's trousers. We won't have you say that you had to support our pastor!" was the parting shot as they hastily drove off.

However, though their financial pride had been satisfied, they still had to endure the sight of those trousers. Wyneken wore them in town and country. And everybody knew that the preacher never had any money and that he could not invest in any better garb. But one of his deacons, Ernst Voss, was bound to get rid of those trousers. He quietly called upon all the members of the church and succeeded in collecting forty dollars to get the pastor a suit of clothes which would be more presentable. That was a very large sum of money in those days, and it took him some time to collect it. So we can imagine the joy he experienced when he finally had the money and brought it to the pastor, urging him to buy himself a decent suit of clothes with it. But during the deacon's visit a poor woman called on the pastor and told him of her trouble and dire need. Her husband had been ill a long time, the rent had not been paid for months, and the landlord, she said, would not wait much longer, and she had no money to buy food for her children. It was a pitiful tale. Voss listened for a while and then left, feeling that he was an intruder. He figured that he had done his duty and felt sure that the pastor would use the money to clothe himself more in agreement with his station.

The members of the church waited patiently to see the pastor appear in the new suit. But nothing happened. He still wore the same outfit. Voss, of course, was in an embarrassing position. Had he delivered the money to the pastor? What had become of it? Finally the good deacon became uneasy and took occasion to approach the pastor to find out what he had done with the money and whether the suit was not yet ready.

"New suit?" asked Wyneken. "What new suit? Where shall I get the money for a new suit of clothes?"

"But," replied the dumbfounded deacon, "didn't I bring you forty dollars which had been collected for this very purpose? And now you say you have no money?"

"Well, you see, this is how it happened," remarked Wyneken naively. "Do you remember that woman who came to me and related her sorrow and dire need, weeping bitterly? I gave her the money because she needed it more than I. What is the matter with my clothes? They are good enough."

When Voss started to protest, Wyneken cut him short with the remark: "Now, don't make so much ado about nothing. God can give me twice as much money in return and a new pair of trousers in the bargain if I need them."

"Well, that is what you say," replied the discouraged deacon.

"Is that so! You doubt it? You are a fine Christian! Don't you know that the First Article of the Creed says: I believe that God provides me with all that I need to support this body and life, richly and daily?"

Voss said nothing. Disappointment was written all over his face. What was to be done with a man like that? But he kept his thoughts to himself as they walked to the village together. As they passed the post-office, the postmaster called through the door, "Hey, Wyneken! Here is a letter for you!"

"Where from?" he asked, surprised and happy; for letters then were not so common as they are now.

"From Germany," returned the postmaster as he handed him the letter. Wyneken noticed immediately that it was from his relatives. As he opened the letter, his eyes fell upon a draft for eighty dollars, which his brothers had sent him "in order that he might not starve in the wilderness."

Turning to Voss with the money in his hand, he remarked gleefully, "See there, you doubting Thomas!" As they went down the street, they passed a tailor shop. The proprietor of the shop stood in the door, evidently on the lookout for the preacher; for as soon as he spied him, he hailed him with "Pastor, step in a minute, will you please?" As soon as Wyneken was inside, he turned to him and said: "Look here. I have a fine pair of trousers here which were made for a man out in the country. He is a man just like you. You would do me a great favor if you would try them on before I'll send them there. I could then tell whether they will fit him."

Wyneken did not like the idea at all. He refused. Why should he try on another man's trousers? The tailor, however, was not put off so easily and insisted that he try them on. Finally he yielded under protest. He went to a secluded part of the store and put on those trousers. As he stepped out into the light, the tailor remarked, "Well, how do you like them? It's a fine piece of goods. Just the kind of trousers for a pastor."

"That may be," said Wyneken, "but they are not suitable for a man like me. As long as I have been pastor here, I have never had any like them. And I have no use for them now."

"Good! The trousers are yours, pastor. You are to keep them. They were made for you, and—they have been paid for!"

Wyneken protested vehemently. Angrily he went to the corner to get his old trousers, those beloved, comfortable yellow trousers. Alas, they had mysteriously disappeared! A conspiracy! Chagrined, he thanked the good man for his present and left the store with his friend Voss. As they parted outside and shook hands, Wyneken remarked to his deacon, who was overcome with emotion, "Well, my dear Voss, what have you to say now?"

VI

Help from the Faithful in the Homeland

O haste to help ere we are lost!
 Send preachers forth in spirit strong
 Armed with Thy Word, a dauntless host,
 Bold to attack the rule of wrong.
 Let them the earth for Thee reclaim,
 Thy heritage, to know Thy name.

C. H. Bogatzky

*So built we the wall; and all the wall was joined together
 unto the half thereof; for the people had a mind to work.*
 Neh. 4:6

At the time when Wyneken's *Appeal* was sent to Germany, there was active in Bavaria a Lutheran minister whose interest in the old Lutheran faith was to have a far-reaching effect upon the Lutherans in America. This was

the Rev. Wm. Loehe, pastor of a congregation in the Bavarian village of Neuendettelsau. His adherence to orthodox Lutheranism in opposition to the rationalistic State Church had given him a loyal following of like-minded people of all ranks throughout Germany. His ability as a stirring preacher attracted listeners to his village church from near and far. His zeal for missions caused him to be interested in the spread of the Lutheran faith abroad. Therefore, when Wyneken's *Appeal* came into his hands, his sympathy was aroused. He used the church-paper of Rev. J. F. Wucherer of Noerdlingen to give the *Appeal* as much publicity as possible, calling upon the readers to rally to the support of this "home mission" endeavor.

During Wyneken's stay in Germany he visited Wm. Loehe and was cheered by the latter's whole-hearted interest and willingness to assist. Loehe himself undertook the training of men who were ready to volunteer for service in America. Within a year (July, 1842) his first missionaries (*Sendlinge*) were sent into the field. These were followed by a long list of others. Contributions, which came as a result of Loehe's efforts, were devoted to the establishment of congregations, schools, and missions. Loehe also published, and sent to America, a memorial entitled *Greetings from the Homeland to the German Lutheran Church of North America*, which was signed by nearly 1,000 people from all ranks of society.



Rev. Wm. Loehe

But Wyneken's contacts in Germany went farther. He traveled from place to place, delivered lectures on conditions in America, and won friends for his cause among the laity as well as among the clergy. Large audiences came to hear him. Wyneken, on his travels in our country, had witnessed some of the revivalistic camp-meetings of the Methodists, which were so common in those days and in

which some Lutherans took an active part. He had not been favorably impressed by them, and in his lectures in Germany he often gave vivid descriptions of these camp-meetings. We have a first-hand report on one of Wyneken's lectures in a letter by F. Lochner, who afterwards became one of Loehe's missionaries and one of the leaders in our Synod.

Lochner wrote: "I hastened to Fuerth on the evening train. When I reached the school-hall, I already found it crowded to the doors. At eight o'clock Wyneken appeared, escorted by the pastors of Fuerth. After Pastor Kraussold, now consistorial councilor, had recited a few lines which the audience sang, Wyneken began his lecture. All listened with rapt attention to his vivid descriptions of American church-life and of his missionary work, to his original remarks on some Bible-passages, which he either applied or explained or on the basis of which he showed the difference in doctrine and practise between the true Church and the sects. At the close of his address, as he pleaded for aid for the forsaken people of our faith, he assailed the numerous candidates of Germany who waited eight and ten years for a charge while across the seas hungry souls were perishing in the wilderness. It was eleven o'clock when the mission-hour came to a close. One hardly realized that it was so late."

Wyneken found friends and supporters in Erlangen, Leipzig, Dresden, and other cities. Societies were organized to support his work. His appeal *The Distress of the German Lutherans in North America* was published as a pamphlet and widely circulated.

Upon his return to America, Wyneken took an even more decided stand for true, orthodox, confessional Lutheranism. It became evident in his attitude to the Synod of the West. He wrote of this as follows: "When I came to Fort Wayne and took charge of the congregation there, I was advised to join the same synod of which my deceased predecessor had been a member. Happy to find a synod so far west, I acceded to this request, not knowing of the circumstances that would ruin our Church. Later, when I learned to know the actual state of affairs, I thought it best not to sever connections at once, as no attempt had

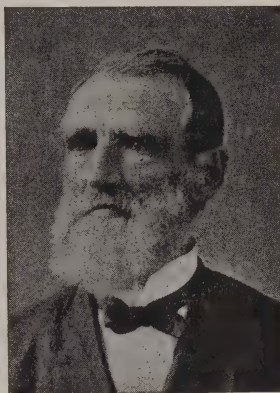
been made within the synod to draw the brethren, some of whom had become very dear to me, away from their false views by public testimony."

It should be added here that F. W. Husmann, who was elected secretary of the Synod of Missouri, Ohio, and Other States in 1847, had been serving as teacher of Wyneken's school in Fort Wayne since 1840 and under Wyneken's direction was studying for the holy ministry. During the pastor's absence he worked with Rev. G. Jensen, who served as Wyneken's substitute. When a part of the congregation wanted to call Jensen as its regular pastor, it was largely due to the labor and efforts of Husmann that a split in the congregation was avoided and that it remained loyal to Wyneken.

When Wyneken left Fort Wayne to become Rev. J. Haesbaert's successor at St. Paul's Lutheran Church in Baltimore, he continued to prove himself to be a loyal adherent to true Lutheranism and unalterably opposed to error in any form, so that it was inevitable that sooner or later he would have to join hands with those who were waging the same battle and taking the same stand. He expressed his conviction on this point in these words:

"What I believe, teach, and confess about the Christian Church is the faith of the Lutheran Church and is, without any subterfuge, clearly and distinctly expressed in our symbolical writings, to which I give assent with heart and mouth and which, by the grace of God, in my weakness I am willing to uphold and defend to my last breath against all factions and assaults of the devil."

While Wyneken was in the midst of this campaign in Indiana for the Lutheran Confessions, a copy of *Der Lutheraner*, published by C. F. W. Walther for Trinity Church in St. Louis, came into his hands. It was most



Rev. F. W. Husmann

opportune. It strengthened him in his difficult position, and we can well visualize the joy of his heart in that now famous exclamation: "Thank God, there are more *Lutherans* in America!" Through this little church-paper Wyneken learned to know the confessional character of the Saxon Lutherans in Missouri, with whom he was later to be connected in the Missouri Synod.

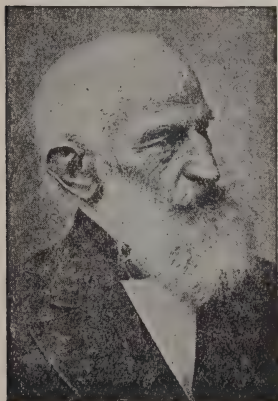
Another item of Wyneken's active life ought to be mentioned. Although he had the assurance of the friends in Germany that men and means would be supplied for the Home Mission work in the Middle West, Wyneken did not feel that he had done all he could by way of cooperation. So he added another feature to his already large program of work by training two men for the mission-field in his own parsonage. These were J. H. Jaebker and C. H. F. Frincke, who later also became ministers in our Synod. The latter was appointed our first missionary at large in the meeting of Synod.

In conclusion, we add that Wyneken joined the Synod of Missouri, Ohio, and Other States and succeeded C. F. W. Walther as President of the body in 1850, serving in that capacity until 1864.

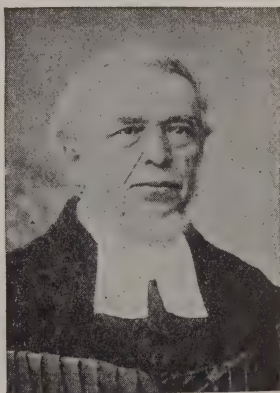
Let us now turn our gaze back to Germany and see what was being done in answer to the appeal which Wyneken had sent to the homeland. We mentioned above that Loehe in 1841 called attention to the need in America in the *Noerdlingen-Sonntagsblatt*, edited by Rev. J. F. Wucherer. Money began to flow in. In a short time the sum amounted to 600 gulden (about \$250). At Dresden the "Society for the Lutheran Church in North America" was organized to prepare men for mission-work in this country. Adam Ernst, a cobbler's apprentice, had read the *Appeal* and was impelled to offer his personal service. When he applied to the Dresden society, he was told that there were opportunities enough in his home district to obtain the necessary training. Ernst therefore turned to his former pastor, J. F. Wucherer, and was accepted. Soon George Burger, a laborer of Noerdlingen, also volunteered for training. Loehe writes: "Now we had two scholars, and we had to consider ways and means to attain our objective. We must admit that our experience was like

that of every one who had undertaken a new task without any instruction. We did not know what to do." Loehe and Wucherer decided to train Ernst and Burger for the teaching profession. Loehe himself instructed them. Within about a year he had prepared them sufficiently, and on July 11, 1842, they were sent to America!

The two missionaries landed on September 26 in New York City, where they very opportunely met Rev. F. Winkler of Newark, New Jersey, who had accepted a call to a professorship at the theological seminary of the Ohio Synod in Columbus, Ohio, and who was on his way to



Dr. W. Sihler



Rev. W. Hattstaedt

enter this new calling. He and other newly made friends advised Ernst and Burger to go to Columbus and continue their studies. This they did. Ernst became teacher of a school in that city and studied theology on the side. Burger entered the seminary. Thus, through his two missionaries, Loehe's first connection in America was with the Ohio Synod, the leaders of which were anxious to have him supply men who might be trained at Columbus for the American ministry. Other men were sent over from time to time: Dr. W. Sihler as pastor, in 1843; W. Hattstaedt as pastor, G. K. Schuster as teacher, and Zwerner as colporteur, in 1844; and in the fall of that year A. Saupert to complete his studies at Columbus, and Schmidt, can-

didate of theology. The missionaries of 1845 were Rev. A. Craemer as leader and pastor of a missionary colony to Michigan, F. Lochner, A. Detzer, J. Trautmann. These were the last ones sent to the Ohio Synod; for in that year, as we shall see later, the fraternal relations with Ohio came to an end.

These men, most of whom took an active part in the organization of our Synod in 1847, were the immediate and visible results of the activity of Wm. Loehe in Neuen-dettelsau. During these years he was untiring in his labors to alleviate the spiritual distress of the German Lutherans in our country. He delivered addresses, wrote articles and letters, and solicited the aid of men and women near and far. In one of the early issues of his new periodical, *Kirchliche Mittheilungen*, which he had founded in the interest of Home Missions in America, he wrote:

"We do not intend to withhold any aid from the heathen; we shall do for them all that lies in our power. Help the heathen, help them with all your resources; but do not forget the 'especially' of the apostle which he accords to those of the household of faith. Do not forget that many North American Christians are actually lapsing into paganism, unless they receive aid from the fatherland."

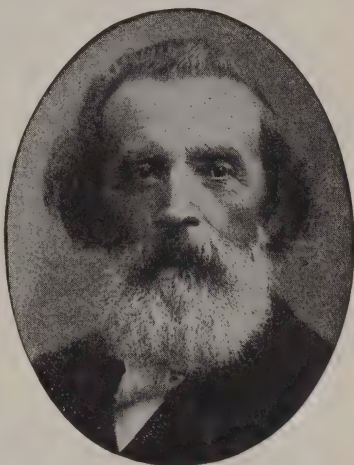
The outstanding man among those sent out by Loehe, one who had the respect of the others and was looked up to as a leader, was Dr. Wm. Sihler. Upon his arrival in Columbus, Sihler was directed to the congregation at Pomeroy, Ohio, where he preached his inaugural sermon on January 1, 1844. His attention was drawn to C. F. W. Walther in St. Louis by *Der Lutheraner*, which came into his hands later that year.

In 1845 Sihler became Wyneken's successor at Fort Wayne. As the connections with the Ohio Synod and the Columbus Seminary had been cut, the need of an orthodox Lutheran school for the training of ministers and teachers as rapidly as possible was keenly felt by Loehe. Dr. Sihler of Fort Wayne declared his willingness to direct such an institution and to give instruction as he found time for it, without pay. Loehe thereupon decided to establish a seminary at once. Eleven young men, led by Candidate Wolter, were sent over, and in October, 1846, the new

seminary was opened. This does not mean that a building had been erected by that time. The funds which Loehe had for this project were not sufficient for that. What money he had was invested in a farm, so that the rental costs were partially covered. The seminary building came later, when Loehe turned over the institution to the Synod of Missouri, Ohio, and Other States. This seminary of Loehe's at Fort Wayne is today our "Practical" Theological Seminary in Springfield, Illinois, to which place it was moved in 1875, after it had been combined with our "Theoretical" Seminary in St. Louis for a number of years.

Another phase of Wm. Loehe's activity must be mentioned before we close this chapter. Loehe himself tells the story, in part, as follows:

"In April of 1845 a small number of Franco-German farmers from the neighborhood of Nuremberg emigrated to Saginaw County in the North American State of Michigan. They were led by Pastor August Craemer from Kleinlangheim in Lower Franconia, ordained in Mecklenburg. They left homes dear to them. It was not want that moved them to go; they were devoted to a beautiful idea, which they hoped to turn into reality by God's grace. Their pastor intended to serve as missionary to the red Indians in those regions. His people wished to insure him a secure home base and a sure start; and so, in order to further his mission-work, they founded a mission colony, whose worship and Christian life were to demonstrate to the heathen the benefit and beauty of being with Christ. Rev. Friedrich Schmidt in Ann Arbor . . . knew about the plan and, together with an experienced man, recommended



Rev. F. A. Craemer

a number of sites in Saginaw County which he considered suitable. One of these was selected, and here, on the Cass River, Craemer founded his colony of *Frankenmuth*. . . . Also the mission to the Indians is successful. Frankenmuth has not only a German school, but also one for the Indians, and a very large family of Indians has settled on the land of the colony and already is getting to feel satisfied with agriculture and fixed habitation. . . .

"At first there was really nothing else intended than the founding of a mission colony; nobody spoke of German colonization in general. The more they mulled the idea, however, the more they liked it, and so in 1847 a number of rural Franconians, with their pastor, J. P. H. Graebner of Burhaig, near Kulmbach, crossed the ocean and organized the settlement of *Frankentrost*, a few hours northwest of Frankenmuth. Here they built their houses in a regular row, and thus Frankentrost is said to present a lovely sight. . . .



Rev. G. E. C. F. Sievers

"In 1847 a man from Hannover, the assistant pastor at Husum, near Nienburg, G. E. F. Sievers, had made up his mind to leave his country and to devote himself to the work of Home Missions among the German emigrants in North America. In the spring of 1848, a number of Franconian countrymen joined him, and so *Frankenlust*, a third colony, had its beginning. Not very far from the promising town of Lower Saginaw, where the Squaquaning empties into the Saginaw River, between the two arms of the former, which join shortly before they flow into the Saginaw, there the new settlement was laid out, and the little community worked lustily, soon to equal the two sisters, Frankenmuth and Frankentrost, in comfort of life, or even to surpass them, for the magnificent site offers great advantages."



St. Lorenz Church, Frankenmuth, Mich.



Bethany Indian Mission

To this account we want to add a brief survey of the mission-work done among the Chippewa Indians in Michigan, to which Loehe refers above. Rev. A. Craemer founded the mission soon after the establishment of Frankenmuth and had remarkable success, especially among the Indian children, for whom he provided school in Frankenmuth. In 1847 the Leipzig Missionary Society sent over Missionary E. Baierlein to take charge of the field, and the Christian-Indian village Bethany was organized, and a log church was erected. By 1853, the year in which Baierlein left the field to go to East India, the native congregation had grown considerably in membership. Rev. E. G. Miessler, who had come to assist Baierlein by teaching in the Indian school in 1851, continued the work. However, the opposition of white traders, who resented the influence of the missionary over the Indians, the interference of sectarian preachers, and other circumstances combined to undermine the work in the course of the years. The mission was nearly broken up by the governmental transfer of the Indians to Isabella County, Michigan, in 1860. Miessler followed his people and established his mission at Mount Pleasant and erected another log church; but the difficulties were too great. Only a few Indians remained faithful. In 1869 the work was discontinued. The old mission property at Bethany was eventually sold, and only the cemetery on which about twenty Christian Indians lie buried remains. It is located near St. Louis, Michigan.

VII

United in the Lord's Work

One is our God and Father,
 The flock and all the shepherds cry;
 One Spirit all doth gather,
 One is our Lord, who reigns on high;
 One well of life doth lave us,
 One hope our souls inspires,
 One faith, one stay, does save us,
 One love us ever fires;
 One peace our spirits blesses,
 One fight for our reward,
 One end of all distresses,
 One life in Christ, our Lord.

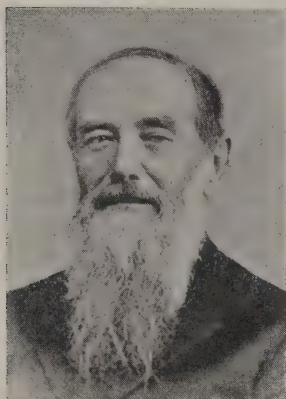
C. Dovring

Now, I beseech you, brethren, by the name of our Lord Jesus Christ that ye all speak the same thing and that there be no divisions among you but that ye be perfectly joined together in the same mind and in the same judgment.

1 Cor. 1:10

The Lutheran Church had been in America long before the coming of the Saxons or Wyneken or the Loehe missionaries. The oldest Lutheran synod in America had been in existence nearly a century at the time of the organization of our Synod. Almost twenty years before the immigration of the Saxons a church-body, the General Synod, had been organized, which was slowly but surely drawing into its fold the many Lutheran synods that were being organized from year to year in various parts of the country. The question, therefore, is pertinent, Why did not the Saxons and the Loehe men join one or the other of the already existing synods? The fact is that many of the Loehe men did. Some joined the Michigan Synod and others the Ohio Synod; but they did not feel at home in these bodies and soon severed connections with them. Why? Because there was too little sound confessional Lutheranism in the older synods. What the doctrinal character of the large General Synod was may be seen from the following statement of Dr. J. G. Morris, who served several terms as president of that body. The quotation is from his book *Fifty Years in the Lutheran Ministry*, published in 1878. "Fifty years ago [in 1838], when there were fewer than 200 ministers in the Church [in America],

neither the Augsburg Confession nor any other Creed was regarded as obligatory upon them. The large majority of them, however, were orthodox in the usual acceptance of the term; that is, they accepted the evangelical system of Christian doctrine, and a large proportion of them preached it faithfully. But many of them were not strictly Lutheran on the dogma of the Sacraments, or at least did not attach much importance to it. It never was a subject of discussion among them, and hence there was a great diversity of sentiment. Many of them were not thoroughly educated



Rev. A. Ernst

men, and they gave themselves no trouble concerning the distinguishing features of our faith. They were sturdy Lutherans in name, as a party signal, but sadly latitudinarian in their theology."

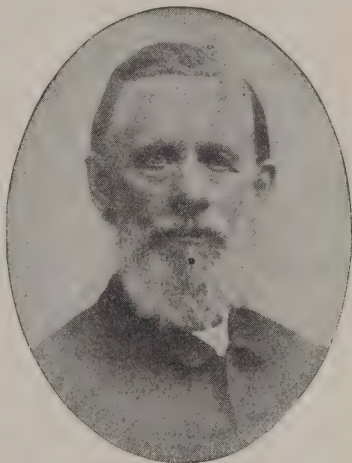
Through the reading of *Der Lutheraner*, published by Walther in St. Louis, the Loehe men began to feel that they were in harmony with the position of the Saxons, and the correspondence which ensued gave the Saxons a similar conviction as regards the Loehe missionaries; so it was but natural that the desire should arise for a closer

union. In a letter of Walther's addressed to Sihler, January 2, 1845, we read, "We are strongly convinced that without an external union of the true Lutheran ministers and their congregations the unity of the spirit and therewith the purity of doctrine cannot be maintained, and even less will the talents of the individual be devoted to the common good." Upon Sihler's question "Would it not be possible to form a union together with our brethren?" Walther replied, "I hold that not only possible but most desirable and rich in promise for our mutual welfare; indeed, I consider it essential, for conscience' sake, if it can be achieved. . . . I for my part am willing to make any possible sacrifice in order to bring such a union into being."

It was this spirit that led to a series of three conferences,

which were preliminary to the organization of our Synod. The first of these was a conference of the Loehe men in Cleveland, Ohio, in September, 1845, in which they discussed the plan of a union with the Saxons. Wyneken also was present at this meeting. They decided to break their connections with the Ohio Synod because of the un-Lutheran practises that were tolerated in it and to send a delegation to St. Louis to confer with Walther and his associates.

This meeting took place in May, 1846. C. F. W. Walther, G. H. Loeber, E. G. W. Keyl, C. F. Gruber, G. A. Schieferdecker, and O. Fuerbringer of the Saxons were present, and the Loehe men were represented by W. Sihler, A. Ernst, and F. Lochner. Sihler described the trip to St. Louis at length in a letter to a friend in Germany: "On May 6 we met at Dayton, — Ernst, Lochner, and I, — and on the 7th we resumed our journey in a packet-boat on the Miami Canal to Cincinnati, where we arrived on the 8th and on the same day embarked



Rev. F. Lochner

on the steamboat *Alleghany* for St. Louis, 750 miles from Cincinnati — 550 to the mouth of the Ohio and from there 200 miles up the Mississippi. . . . It was most agreeable that, 120 miles from St. Louis, at Wittenberg, we met the dear brethren Loeber, Keyl, and Gruber, who, without knowing that we were on board, took the steamer to attend the conference at St. Louis." The party arrived in St. Louis on May 12, and the conference was held in Walther's home.

The tentative draft of a synodical constitution was discussed, accepted, and signed by those present, and it was agreed to hold another meeting in Fort Wayne in July of the same year in order to give the other friends in Michigan, Indiana, and Ohio an opportunity to discuss the plan.

The meeting in Fort Wayne brought together sixteen pastors from various parts of the Middle West, despite the expenses and inconveniences of travel. This time the Saxons were represented by a delegation: Walther of St. Louis and Loeber of Altenburg. Brohm also attended, traveling all the way from New York City. It was the period before the Middle West could boast of many railroads, and the easiest and most inexpensive mode of travel from St. Louis to Fort Wayne was by boat—down the Mississippi to the Ohio, up the Ohio to Cincinnati, and from there to Fort Wayne via the Miami and Erie Canal.

It was on this trip to Fort Wayne that C. F. W. Walther and F. A. Craemer of Frankenmuth first met. Craemer traveled south by boat across Lake Erie to Toledo and from there, via the Wabash Canal, to Fort Wayne. The meeting took place at the Cincinnati Junction, about seventy miles from Toledo. Walther and his companions had arrived at the junction first and were waiting in the little inn for the boat from Toledo. Craemer describes this memorable meeting as follows: "It did not take long, when a slender man with a prominent nose and fiery eyes stepped out of the door of the small inn, followed by a mild-looking tall man and a young student, who at once came aboard our boat. Of course, the former was Walther, the others the venerable Pastor Loeber and his son. The joy of the happy meeting was great on both sides, and soon, while we were riding along the canal easily and undisturbed, all were engaged in eager conversation. Thus I met Walther. It meant much to me to know personally and more closely the man whom I, by his *Lutheraner*, had already recognized as a pillar of real Biblical Lutheran truth."

The meeting at Fort Wayne, at which Walther served as chairman, completed the preliminary labors on the constitution, and it was finally resolved to meet in Chicago in the following spring to organize a synod.

In order to add a few side-lights to our story and to show what it means for the individual pastor and congregation to take part in the organization of a new synod, we shall quote a few sections from the diary of F. W. Husmann, who was pastor of several congregations near Fort Wayne at the time and was elected first Secretary of our

Synod at its organization. Husmann was present at the Fort Wayne conference as an advisory member, for he was still a licentiate of the Pennsylvania Ministerium at the time. In his diary he relates that he resigned from the Ministerium, and on April 11, 1847, he asked his churches whether they were ready to join the new synod and accept the proposed constitution which had been published in the *Lutheraner*, September, 1846. He writes:

"After the close of service a meeting of the congregation (at Fuelling, Adams County, Indiana) took place, in which the statutes of the proposed German Evangelical Lutheran Synod of Missouri, Ohio, and Other States were discussed, and the congregation declared its readiness to join if the neighboring St. John's Church would do likewise.

"In the afternoon a meeting of St. John's Church (at Hitzemann) was held, and after reading and discussing these statutes, the congregation finally by a large majority voted to join the Missouri Synod.

"St. Paul's Church in Marion Township, however, already on Second Easter Day, and again in a meeting this week, had declared that it did not wish to join the Missouri Synod. The synodical matter, unfortunately, has become the cause of long and bitter controversy in this congregation."

The diary then describes the journey of the Loehe men to Chicago. Husmann traveled together with W. Sihler, C. L. A. Wolter, G. H. Jaebker, C. Frincke, A. Ernst, G. Streckfuss, and Delegate Voss of St. Paul's Church, Fort Wayne. Ernst and Streckfuss rode in a buggy; Mr. Voss in a wagon, with a small load of books; and the others on horseback. The trip to Chicago took five days, as it was necessary to detour often on account of the many swampy sections. Night lodgings were found in huts of the hospitable settlers along the way. The weather was favorable, and the journey was made in good spirits and in happy anticipation of momentous days in Chicago, then a city of only about 16,000 inhabitants and without a railroad.

On Jubilate Sunday, April 25, 1847, the meetings began for the organization of the new Synod of Missouri, Ohio, and Other States. The sessions were held in the modest frame building used for worship by the German congrega-

tion in Chicago, situated on the southwest corner of La Salle and Ohio streets. C. A. T. Selle, afterwards professor for many years at our normal school in Addison, Ill., was the pastor of this church. Strangely enough, the congregation in whose midst our Synod was organized never became a member of our body. While the more earnest Christians in the congregation were furthered in their knowledge of the truth as a result of the synodical deliberations, the majority of the members realized that they would not be able to regulate the affairs of their congregation according to their own plans as long as they had a pastor of this strict, confessional synod. Soon afterwards the suppressed resentment against the true Lutheran doctrine and practise of Synod broke out openly. A year after the synodical meeting the liberal group demanded that the names of the Lutheran symbols be deleted from the church's constitution, that the pastor need not be bound by these symbols, that Communion should henceforth be given to all without previous announcement, and that the preaching of morality replace that of the Gospel. In spite of all that the pastor could do, the opinion of this group prevailed. Only four members remained loyal to the truth, and with these the pastor organized the First German Ev. Lutheran St. Paul's Church.

At the opening of the synodical sessions both the Saxons and the Loehe men were well represented. F. C. D. Wyneken, who had accepted a call to Baltimore, was not able to attend. Craemer, who came by boat, was delayed by floating ice in Lake Michigan. G. H. Loeber of Altenburg, Missouri, delivered the opening sermon on the Gospel for the day, John 16:16-23. In the afternoon service Dr. Sihler preached on Acts 2:42. On Monday, April 26, the business sessions began with the signing of the constitution and the election of temporary officers. As the reasons for our synodical organization are still essentially the same, we shall give these in the form presented in the original constitution, in translation of course.

1. The example of the Apostolic Church, Acts 15:1-31.
2. The conservation and continuance of the unity of the true faith (Eph. 4:3-16; 1 Cor. 1:10) and a united effort to resist every form of schism and sectarianism (Rom. 16:17).

3. The protection of pastors and congregations in the fulfilment of their duties and the maintenance of their rights.

4. The endeavor to bring about the largest possible uniformity in church practise, church customs, and, in general, in congregational affairs.

5. Our Lord's will that the diversities of gifts should be for the common profit (1 Cor. 12:4-31).

6. United effort to extend the kingdom of God and to make possible and to promote special aims of the Synod (seminary, agenda, hymn-books, Book of Concord, school-books, distribution of the Bible, missionary activities within and without the Church, etc.).

According to the synodical constitution a distinction was made, which still prevails, between voting and advisory members. The pastors and delegates of congregations that had agreed to join the organization were accepted as voting members. Every member congregation thus had two votes, that of its pastor and that of its lay delegate. On the other hand, the pastors who joined the body, while their congregations did not, had no right of suffrage; they were privileged to take part in the discussions only.

The following are the charter members of our Synod, as listed in the official record of the first convention:

A. Voting Members

Pastors	Congregations	Post Office
C. F. W. Walther	Trinity, St. Louis, Mo.	St. Louis, Mo.
A. Ernst	In Neuendettelsau, Union Co., O.	Marysville, O.
W. Sihler, Ph. D.	St. Paul's, Fort Wayne, Ind.	Fort Wayne, Ind.
F. W. Poeschke	In Hassler's Settlement and congregation near Saminaque, Ill.	Peru, Ill.
F. A. Craemer	In Frankenmuth, Mich.	Bridgeport, Mich.
F. W. Husmann	In Allen and Adams Co. and congregation near Fuelling, Ind.	Fort Wayne, Ind.
G. H. Jaebker	In Adams Co., Ind.	Poughkeepsie, Ind.
G. K. Schuster	In Kosciusko and Marshall Co., Ind.	Mishawaka, Ind.
G. Streckfuss	Zion, Van Wert Co., and St. Paul's, Mercer Co., O.	Willshire, O.
J. H. C. Fick	In New Melle, Mo.	Femme Osage, Mo.
E. Mor. Buerger	Trinity, Buffalo, N. Y.	Buffalo, N. Y.
W. Scholz	St. John's, Minden, Washington Co., Ill.	Nashville, Ill.

B. Advisory Members

G. H. Loeber	Altenburg, Perry Co., Mo.	Apple Creek, Mo.
Ottomar Fuerbringer	Elkhorn Prairie, Washington [Co.], Ill.	St. Louis, Mo. (c. o. Rev. C. F. W. Walther)
C. A. T. Selle	Chicago, Cook Co., Ill.	Chicago, Ill.
F. W. Richmann	Fairfield Co., O.	Lancaster, O.
J. Trautmann	Danbury, Ottawa Co., O.	Port Clinton, O.
C. L. A. Wolter	Fort Wayne, Ind.	Fort Wayne, Ind.
Th. Jul. Brohm	New York City	New York, N. Y.
W. Hattstaedt	Monroe, Mich.	Monroe, Mich.
J. E. Schneider	Marion, Marion Co., O.	Marion, O.
A. Detzer	Williams Co., O.	Bryan, O.

C. Candidates for the Ministry

Carl Fricke	Missionary at large in Wisconsin	Fort Wayne, Ind.
J. Lor. Flessa	Frankenmuth, Mich.	Bridgeport, Mich.

The Treasurer's report, June 30, 1847, shows that others, not listed as members in the synodical report, contributed toward the synodical treasury. Annual contributions were received from Pastors Buenger, Craemer, Ernst, Fick, Fuerbringer, Hattstaedt, Husmann, Jaebker, Loeber, Richmann, Saupert, Schieferdecker, Schneider, Scholz, Schuster, Selle, Dr. Sihler, Streckfuss, Trautmann, Walther, Prof. Wolter, and Candidate Frincke, each \$1.00.

The conditions of membership were also carefully outlined in the constitution. The founders of Synod were bent on establishing an organization that would be truly orthodox in its doctrine and practise, and so they safeguarded their Synod as much as possible against un-Lutheran elements. The requisites laid down as necessary to acquire and hold membership in the body, for pastors and congregations, included:

"Acceptance of the Scriptures of the Old and New Testaments as the written Word of God and the only rule and norm of faith and of practise. Acceptance of all the symbolical books of the Evangelical Lutheran Church as a true and correct statement and exposition of the Word of God, to wit, the three Ecumenical Creeds (the Apostles' Creed, the Nicene Creed, the Athanasian Creed), the Unaltered Augsburg Confession, the Apology of the Augsburg Confession, the Smalcald Articles, the Large Catechism of Luther, the Small Catechism of Luther, and the Formula of Concord.

"Renunciation of unionism and syncretism of every de-

scription, such as serving union congregations composed of members of churches with different confessions as such; taking part in the services and sacramental rites of heterodox congregations or of such of mixed confession; joining the heterodox in missionary efforts or in the publishing and distribution of literature; exclusive use of doctrinally pure agenda, hymn-books, and catechisms in church and school; providing the children with a Christian school education."

A number of individuals and congregations offered proposals for changes in the synodical constitution. As



First College and Seminary at St. Louis

these proposals raised questions sometimes heard also in our day, it will be worth while to mention Synod's reaction to them at that time.

One pastor and his delegate offered the objection that congregations had no right to form a synod because there is no command to do so in the Scriptures and that the apostolic convention at Jerusalem (Acts 15) was no example for the present organization. Synod maintained that "organizing a synod was a question of Christian liberty and therefore could not be forbidden by any person; that such a synodical organization is an external institution and well

in the province of a Christian congregation; that a general command can be found in such Bible passages as Eph. 4:3 and 1 Cor. 14:40; furthermore, that the convention of the congregations at Jerusalem and Antioch is a pattern for us inasmuch as they held their convention according to their Christian liberty, and that what was permissible then cannot be forbidden now."

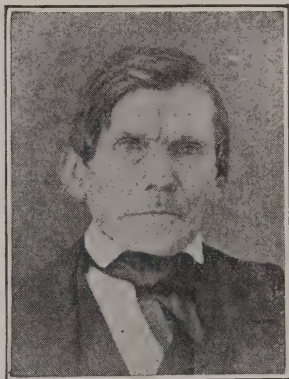


Concordia Seminary in St. Louis, Dedicated 1883

Another pastor advocated changes in regard to the constitutional paragraph giving as one of the objects of Synod the endeavor to bring about the largest possible uniformity in church practise, liturgy, customs, etc. "Synod decided that no force or coercion should be used in introducing a new custom or ceremony but that this should be done only after due instruction and in accordance with the principle of Christian liberty."

The most important change was suggested by Walther's own congregation, "Old Trinity" of St. Louis, and Synod, recognizing the correctness of its suggestion, embodied it in its constitution. "According to this addition, Synod, in its relation to the individual congregation, is to be merely an advisory body; the resolutions of Synod are to have no binding effect on the individual congregation until the congregation has accepted them as its own; if a congregation considers a resolution of Synod contrary to the Word of God or unsuited to its conditions, it has the right to reject it."

Eighteen public sessions of Synod were held at this first convention, the last taking place Thursday, May 6, at 9 P. M. They were busy days. We cannot enter into the details of all the transactions but shall mention the main ones briefly. Walther's church-paper *Der Lutheraner* was made Synod's official organ, with Walther as editor. Action was taken to obtain control of the two theological schools at Fort Wayne, Indiana, and at Altenburg, Perry County, Missouri, as well as of the Indian Mission work in Michigan. C. Fricke was appointed missionary at large, whose chief duty it was to explore new fields.



Mr. F. W. Barthel

The following officers and committees were elected:

President: Rev. C. F. W. Walther

Vice-President: Rev. W. Sihler, Ph. D.

Secretary: Rev. F. W. Husmann

Treasurer: Mr. F. W. Barthel

Examiners and Colocutors:

Rev. G. H. Loeber and Rev. W. Sihler, Ph. D.

Corresponding Secretary for Foreign Connections:

Rev. G. H. Loeber

Chronologist: Rev. Ottomar Fuerbringer

Mission Board:

Rev. C. J. H. Fick, chairman

Rev. A. Craemer, secretary

Committee for Publication of *Der Lutheraner*:

Rev. J. F. Buenger and Mr. F. W. Barthel

Space does not permit us to mention other details of the first convention of our beloved Synod, but it was a busy convention, and the foundations were carefully laid for the far-flung work of this body, which grew with phenomenal rapidity, until it has become one of the largest Lutheran church-bodies in America.

C. F. W. Walther served as first President of the Synod until 1859, when he was succeeded by F. C. D. Wyneken; and when Wyneken asked to be relieved of the office, in 1864, Walther was again elected, and he held the position until 1878.

Our Task Today

We have briefly rehearsed in the previous pages the story of our Synod's beginnings here in America a hundred years ago. In no sense was this done merely to exalt the fathers and founders but rather to remind ourselves anew of the divine providence and mercy and to show God's guiding hand in our history. Our fathers and founders were human beings and in themselves weak and sinful men, but the power and grace of God manifested in them and in their work made it great. God showed them the truth, and they treasured it highly, and they tried to meet the obligations which the possession of the truth brought with it, by working together for its spread and propagation. By God's grace these blessings have descended to us. We are the heirs of His love. We ought to be duly grateful. Our hearts should bubble over with thanksgiving for a century of unity of faith and fellowship, a century of uninterrupted religious freedom, a century of continuous victory over error, a century of love and devotion to the truth. May we never forget to thank God therefor!

Moses once told the children of Israel, "When thou hast eaten and art full, then thou shalt bless the Lord, thy God, for the good land which He hath given thee. Beware that thou forget not the Lord, thy God, in not keeping His commandments." Forgetfulness of God's mercy is one of the characteristics of the ungodly. They receive the good things of God but show no gratitude and utterly disregard

His will, walking after their own lusts and devices. Ingratitude, however, should be far from us.

Our grateful remembrance of all that God has done for us should take the form of whole-hearted reconsecration to His Word and will. Our Lord's will is expressed in the familiar words: "Go ye and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." The fathers and founders took this command seriously. Their strict adherence to the Lutheran Confessions was proof sufficient that they wished to observe all things whatsoever the Lord had commanded.

Shall we do less? Would it not be base ingratitude of the lowest sort if we failed to follow in their footsteps? Our great temptation as a church-body today is to listen to the siren voices of those who would wean us away from the pathway of the fathers. One of our Synod's great leaders rightly said a few years ago, "Let the generation of Missourians to whose hands the future work of our Synod will be committed, remember that doctrinal and confessional fidelity and church polity which strives honestly to measure up to the professed principles is the only reliable basis of our hope for future success, while the opposite course spells decay and ruin; slow it may be, but sure." And again, "To do the works of the fathers we must have the spirit of the fathers; that is the only genealogical trait that is worth something; otherwise we shall, like the Pharisees of old, vainly boast our descent from Abraham, only to have our claim dashed and to be told that God can do without us and is able to raise up children unto the father of the faithful out of stones."

May we take these words to heart and strive to show grateful remembrance of the Lord's mercies by loyal fidelity to the doctrinal heritage which we have received and by a godly life show the sincerity of our faith! Then, too, the spirit which animates our gratitude will be the proper one and truly God-pleasing.

What kind of spirit should this be? Moses once instructed the children of Israel, "Lest, when thou hast eaten and art full and hast built goodly houses and dwelt therein, and when thy herds and thy flocks multiply and thy silver

and thy gold is multiplied, then thine heart be lifted up and thou forget the Lord, thy God, which brought thee forth out of the land of Egypt, from the house of bondage, . . . and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord, thy God; for it is He that giveth thee power to get wealth that He may establish His covenant which He sware unto thy fathers, as it is this day."

What an earnest warning against pride, vainglory, and self-exaltation! How often in the centuries that were to come did not Israel fall into these sins and remain unheedful of the admonitions which the Lord's prophets brought to them, and how deaf were the people to their pleadings to exercise true humility! Ultimately this led to Israel's rejection.

This same warning is certainly not out of place today. The work begun by the Saxon fathers and their coworkers has developed far beyond their fondest dreams; a few thousand followers have increased to more than a million. Large and flourishing congregations make up a large part of our synodical membership; stately churches and schools dot the cities, villages, and countrysides. Flattering compliments are whispered into our ears about our greatness and the efficiency of our organization. How great the temptation, therefore, to forget, as Israel did, Him to whose mercy we owe everything we are and have! How necessary that in all our celebrations at present and in the future the chord of true humility be mingled with our paeans of praise! Oh, that we may rejoice with trembling hearts and, in daily contrition and repentance for all the weaknesses, shortcomings, failures, and sins of the past, which have so often hindered the progress of the Lord's work, pray humbly:

"If it had not been the Lord who was on our side, now may Israel say; if it had not been the Lord who was on our side when men rose up against us, then they had swallowed us up quick when their wrath was kindled against us; then the waters had overwhelmed us, the stream had gone over our soul; then the proud waters had gone over our soul. Blessed be the Lord, who hath not given us a prey to their teeth. Our soul is escaped as

a bird out of the snare of the fowlers; the snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth," Ps. 124.

May this be the spirit that animates our hearts! Then our work will be God-pleasing and acceptable; then shall we be able to go forward into a future that is bright and promising, assured that the Lord, who was with our fathers, will also be with us and bless the labors of our hands.

May our earnest prayer for the future be:

God of our fathers, hear us we pray:
Grant us such faith in Thee, such love of truth,
As filled the leaders of our Church's youth
And spurred them to their work for Christ each day.
Endue us with a vision that can see
Beyond the present and can view
The shining goal of all the tasks we do —
A happy and blest eternity.
God of our fathers, help us through the years
To do the work the fathers have begun,
So that our part in it may be well done
Despite our weaknesses, our doubts, our fears,
Till we at length with father pioneers
Are gathered at the right hand of Thy Son.

Amen.



and the other side of the road

10/4/2013

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